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German troops on the Vatican's doorstep kept Pius from denouncing crimes

By [redacted]
JTA Rome Correspondent
ROME (JTA)-

The dilemma of Pope Pius XII during the Second World War was not whether or not he knew of the plight of the Jews. It was that he did possess many of the facts yet still did not issue a specific condemnation of the Nazis.

Pius' "silence" has been passionately debated for years and the debate is likely to continue as the Roman Catholic Church goes ahead with plans to have the late Pontiff declared a saint.

The Vatican now has released more of its hitherto secret wartime documents which confirm that Pius must have been well-informed about the Jews, but also explain the reasons which persuaded him not to issue a dramatic condemnation of Hitler.

The basic fact is that, in no small measure, the Vatican was co-ordinating relief efforts for the victims of war belonging to many races and nationalities, including the Jews.

Since the war began, the Vatican was encircled by a Fascist state allied with Nazi Germany. In Sept. 1943, the Nazis themselves took Rome, following the capitulation of Italy, and German troops were camped on the Vatican's doorstep. There were reports, later confirmed, that Hitler wanted to invade the Vatican and seize the Pope.

Pius' policy therefore was to maintain a low profile. Condemning Hitler would have been a startling moral gesture but it would probably, at a stroke, have closed down the Vatican and ended what work it was able to do.

Following the Nazi takeover of Rome, Vatican officials were expecting invasion at any day. They were particularly concerned that the Germans might find out about the Vatican attempts earlier that year to help Italy extricate itself from the war. This probably explains why Pius XII said nothing about Hitler and his henchmen even though he knew about the mass deportations which began the previous year and the "final solution" which began earlier that year.

Pius, of course, was also desperately concerned about the fate of the predominantly Roman Catholic Poles and yet, verbally, he did no more for them than he did for the Jews. The Vatican's policy at that time, as it still is, was to condemn the crime and let the offender draw his own conclusions. And some of Pius' condemnations of racism in general and the horrors of total war were quite explicit.

The Rev. Angelo Martini, one of four priests who have been selecting the Vatican documents for publication, said that "Pius' great anguish was to see people die and not be able to do anything about it." Martini said charges that Pius was indifferent to the fate of the Jews are "an unfair myth, a complete fable. What would he have achieved by condemning the Nazis by name? Would that have stopped Hitler, or Himmler or Eichmann?"

It is already on record that, as early as March 1942, the Pope was told by his representatives in Batislava of the deportation of 80,000 Jews to a "certain death" in Poland. This was almost immediately after the deportations started on a massive scale. In December of 1942, the British minister to the Holy See, Francis D'Arcy Osborne, objected that Pius was too preoccupied about the bombing of Italian cities and should instead comdemn the massacre of the Jews.

"Why does the Holy See not intervene against the terrible killing of the Jews?" Osborne asked Secretary of State Maglione. The cardinal's reply was that "The Holy Father had in his message upheld the rights of all men, regardless of race or creed..." Malione reminded Osborne of "How much the Holy Father has done and is doing to alleviate the fate of the poor Jews. They know it, and they frequently thank the Holy See for its efforts on their behalf," he said.

A month later, the president of the Polish government in exile, Wladislas Reczkiewicz, wrote Pius begging a clear word of condemnation for German atrocities in Poland, "including the extermination of the Jews and with them many Christians of Semitic race." The president described the killing of the Jews accurately enough as "The systematic application of scientifically - organized mass murder."

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THE Canadian Jewish news

1 20, 1973 — 18 Nisan Chol Hamo'ed Pesach 5733 — 15¢

Dedicate research foundation to the memory of Montreal boy

JERUSALEM-

The tragedy of a Montreal Jewish family became a growing hope for the future with the dedication of the Eliezer and Chava Kolatacz Memorial Research Foundation for Leukemia and Cancer at the Hebrew University Faculty of Medicine.

When Eliezer and Chava Kolatacz lost their only child, David, to leukemia at the age of eight, they willed all their worldly possessions for research into cancer. A few months later, on February 21, 1970, they themselves perished in the midair explosion of a Swissair airliner by Arab terrorist activity.

Relatives and friends of the Kolatacz family from Canada, Belgium and Israel gathered in the library of the Cancer Research Department of the Hebrew University - Hadassah School of Medicine to dedicate the research foundation they had willed. Two brothers and a sister of the late Eliezer Kolatacz were present. Sam and Adam Kolatacz, of Montreal, with their wives, and Mrs. Marsza Wolf, of Antwerp. They were joined by University President Avraham Harman, Vice-President Bernard Cherrick, Prof. Jack Gross who heads the cancer research department, members of the university's board of governors and Friends organization in Israel for the annual board meeting taking place this week.

Chairing the ceremony, Cherrick paid tribute to the Kolatacz family for choosing this way to perpetuate their name. He noted the significant position of research in the philosophy of the Hebrew University, recalling that when this institution was founded almost 50 years ago it consisted only of research institutes, while the teaching and degree giving aspects were added a few years later. This university has always been devoted, he said, to applying the fruits of scientific inquiry first to the problems of Israel, and then hopefully to the benefit of all humanity.

Michael Greenblatt of Montreal, a Hebrew University Governor and the attorney of the manufacturing firm of which Eliezer Kolatacz was part owner, praised the late Mr. Kolatacz's generosity both as a philanthropist [illegible] He said that Mr. Kolatacz's memory would be kept alive by the Kolatacz Foundation for Cancer and Leukemia Research at the Hebrew University.

Cont. on Page 11

Adam and Sam Kolatacz present a cheque for the establishment of the Kolatacz Cancer and Leukemia Research Foundation to Hebrew University President Avraham Harman as Professor Jack Gross, in the background, looks on.

Kosygin accuses Israeli journalist of 'insolence'

STOCKHOLM (JCNS)-

Russian Prime Minister Alexei Kosygin recently used a press strike conference here to reiterate in strong terms Egypt's right to strike against Israel in territories occupied during the Six Day War.

The Soviet leader later flew home after a five-day visit to Sweden.

When a Swedish reporter asked the Soviet premier whether it was true the Soviet Union had sent new weapons to Egypt, Kosygin replied: "We have a treaty with Egypt as you know. The treaty is still in force. Neither Egypt nor the Soviet Union has renounced it."

Kosygin then added: "We believe that Egypt is fully entitled today to have a strong army so as to be able to defend itself against aggression and to liberate its land."

Kosygin's comments on the Arab - Israel deadlock came at the end of a visit which has been met by strong protest groups in Sweden. Kosygin's angry outburst at an Israeli correspondent at the press conference may have partly reflected his feelings about a series of banner - waving demonstrations which Israeli sympathizers, Jews and non-Jews, have staged during his visit.

One banner described Kosygin as a "murderer." Eggs hit one of the Soviet ministers' cars but police kept demonstrators at a safe distance.

The Israeli reporter, accused by Kosygin of insolence at the press conference, was one of two Israeli correspondence who, at first, did not receive invitation cards, although they had been accredited to the Kosygin visit. They finally got them at midnight after making a further approach to the Soviet embassy.

The reporter said the Soviet Union was taking "ransom" from Jews wishing to emigrate to Israel. Kosygin heatedly denied what he called this trumped - up charge. The questioner should have read some of the letters received in Moscow from Jews who had gone to Israel and not wanted to return to Russia, Kosygin said.

Pity the poor purchasing agent

Up go the costs of feeding old folks

By GARY LAFORET
CJN Staff Reporter
TORONTO-

When it comes to rising food prices, it's very doubtful that even the most frustrated housewife would want to trade shopping carts with Morris Rosenberg.

He's the purchasing agent for the Baycrest Home for Geriatric Care and in any given week he has more than 700 mouths to feed--on a budget.

Rosenberg says that even buying food for the Home at wholesale prices will cost almost $60,000 more this year than it did in 1972.

"Last year our gross costs were $285,000. This year we think they'll be up around $340,000," says Rosenberg.

To some that might be chicken feed, but it isn't to Rosenberg who complains that even the increased price of chicken feed is indirectly going to cost the Home $6,000 to $7,000 this year. He explains the more expensive chicken feed boosted the price of poultry.

The purchasing agent says two of the most common foods--eggs and milk--will this year cost the Home thousands more.

"Last year we spent about $9,000 for eggs," says Rosenberg. "This year we'll spend $20,000 for the same amount. Also, we use close to 100,000 quarts of milk in a year. So you can see how even 2¢ a quart increase will hit us."

But, even as he bemoans the fact coffee has just gone up by 7¢ a pound when the Home uses 270 pounds every week, Rosenberg still doesn't envy the housewife because, largescale as his problem is, he doesn't have to pay retail prices.

"We're probably more fortunate than the average housewife because we don't have a retail mark-up to cope with," he says. "But even the wholesale mark-up is killing us."

However, while some might cut back on the quality of the food they serve, Baycrest cannot.

"One thing our board insists on," says Rosenberg, "is that we do not lower quality. Food is a very important factor in the life of an older person."

In other words, despite the fact everything might cost a little more, Seder at Baycrest was just as good this year as it was last year. In fact, Passover has turned out to be something of a bright spot in Rosenberg's food budget.

"We were approaching Passover with trepidation, but, compared to last year, it's not too bad. Sure, the prices of some things have gone up--but not in proportion."

Jewish divorce is eased by judgment at Winnipeg

By ROCHELLE CARR
TORONTO-

A Winnipeg judge recently ruled in favor of a Jewish woman wishing to obtain a "Get," or bill of divorce, from her unwilling husband. He ordered him to give her the desired Get. The importance of this precedent setting case cannot be overestimated, according to Rabbi Gedalia Felder of Shomrai Shabas Synagogue.

Rabbi Felder points out--as the Winnipeg judge noted in this case--the motive for refusal to grant a Jewish divorce is often based solely on emotional motives such as bitterness or spite.

According to this Toronto rabbi, the Winnipeg case will help a great deal here, because, outside Israel there is no way to compel a person to get a Jewish divorce. "In Israel there are roundabout ways to convince a husband to give a Get such as making him pay exorbitant support costs, the failure of which would result in a jail sentence.

Rabbi Felder

More and more couples seeking a divorce are acquiring a Get today since Orthodox rabbis, and a growing number of other rabbis, will not remarry people without one. Also, offspring from parents who did not obtain a Get run into the problem of "mamzerim."

Rabbi Felder is one of about 900 members of the Rabbinical Council of America and is one of five members on their Beth Din (court) which handles mainly family matters. His experience in numerous Jewish divorce cases has led him to believe that "the Winnipeg case might ease the situation for rabbis to convince a husband who is not too willing to give his consent."

A pamphlet sent out by the Beth Din to lawyers makes two points. First, a Jewish divorce is necessary even if there was no religious wedding ceremony, even in the case of a common-law relationship, and even in the case of an annulled marriage in a civil court. Second, the offspring of parents who remarried without a Get are considered "mamzerim"--a fact which has caused hardship for many children wishing to marry.

The actual divorce proceedings take about an hour and a half, but the speed of the final product in no way indicates the minute details and prodigious laws surrounding the whole act of Jewish divorce.

Jewish divorce is based on the passage from Deuteronomy 24. There is also a whole book in the Talmud as well as numerous other books and commentaries referring to this matter. Rabbi Felder, himself, chose to devote his ninth book to this matter of Jewish divorce.

Two themes run through all these writings--the pragmatism of Jewish law, and the attention paid to detail to ensure no legal loophole will later be found to invalidate a Get.

Every Get has exactly 12 lines. The letters in the document are written in a form that no one can cut off one line without cutting into the letters to ensure against its re-use. Also, when the Get is completed, there is a special manner of putting cuts in the document to further ensure against re-use. There is an elaborate system involving witnesses and also proxies if one or both of the parties are from out of town.

Every name on the Get must be exact. Certain questions are asked of the hus-

Cont'd on Page 11

Special yardstick used to judge Jews: Pearlson

By ESTHER MEHR
TORONTO-

When Israel does not act in accordance with established "boy scout" rules, shock waves reverberate in Jewish communities throughout the Diaspora, Rabbi Jordan Pearlson of Temple Sinai said in Toronto last week.

Addressing a gathering of the National Federation of Temple Sisterhoods during a two - day area conference, Rabbi Pearlson said that many Jews had not yet adjusted to the transformation in the character of the Jewish image from victim to victor since Israel became a sovereign state 25 years ago. Referring to the recent downing of a Libyan airliner and the extremely negative reaction it engendered, the rabbi said there were two standards of behavior for other nations, but not for Israel.

"History has placed that kind of role on Jews. We are judged by a special moral yardstick," he stated.

Elaborating on his theme "How do we feel about a public critique of Israel and her policies," the rabbi emphasized the necessity to differentiate between legitimate critics of Israel's internal and external policies and those who question her very right to exist.

Rabbi Pearlson cited recent raids into the heart of Palestinian terrorist headquarters in Beirut and stressed that although these were unpopular acts, this was a form of dialogue between Israel and Arab terrorists. "What Israel is saying is, 'Even in war there are rules. Keep your hands off our diplomatic corps and trade missions.'"

Like Rabbi Gunther Plaut who spoke to the assemblage the previous evening at Holy Blossom Temple, Rabbi Pearlson warned of an upsurge in "anti - Zionist" propaganda from pathological anti-Semitic elements of the extreme right and left who will draw parallels between Israel and Hitler's Nazi regime. The Arabs will become the new Victims and Israel the imperialist aggressor.

He told the predominantly American assemblage that Key 73 is a shallow evangelical kind of Christianity and the most logical device for rebuilding the American mystique from the moral corrosion of its involvement in Vietnam.

The two-day conference of District No. 3 of the NFTS held at Temple Emanu-El, where the women heard Rabbi Arthur Bloch and Hamilton Rabbi Bernard Baskin of Temple Anshe Sholom discuss the relationship between the Jews of Israel and those in the Diaspora.

The Holocaust awakened Reform Judaism from the naive dream of its essentially assimilative, anti-Zionist stance, Rabbi Bleich said. Israel has put the "d" back in Yid. All of us are healthier for what Zionism has accomplished.

Montreal march brings out 5,000

From our Quebec Bureau
MONTREAL-

A crisp sun overcame Montreal's bear winter weather last Sunday to accommodate over 5,000 marchers in the 25-kilometre "march to Jerusalem." The march was Montreal's first major walkathon and according to the staff organizer Manny Spinner "it was just great."

Hundreds of red - faced children, adults and senior citizens spent the entire day marching through Montreal's main thoroughfares and up steep Mt. Royal in celebration of Israel's 25th anniversary.

The walkathon recalled the pilgrims march to Jerusalem in biblical days when Jews flocked to the holy capital for the Passover holiday. The event in this city paralleled the same march in Israel which resumed in 1948, and children carried special passports which were stamped with the official city seal of Tel Aviv, Tiberias, Beer Sheva and Jerusalem. The long trek began after Israel Consul David Ephrati and Chairman Sam Matsliah lit the torch and passed it to the lead marcher to guide the long train through the winding course.

The young marchers signed up their parents, relatives and neighbors as sponsors to pay for each kilometre they walked. The money raised will help maintain projects established in Israel.

It was 'school as usual' day after night bombing

BUENOS AIRES (JCNS)-

It was classes as usual for pupils the next day after the religious Jewish "Rav Kook" school was extensively damaged by a night-time bomb attack in the Argentine city of Rosario 200 miles north-west of Buenos Aires.

In Mar del Plata, a seaside resort 250 miles south of Buenos Aires, the community protested to the governor of Buenos Aires province because a large number of tar oil bombs were thrown against the community centre and the synagogue, defacing the buildings.

In a third attack, walls in the town of Tucuman, 750 miles north - west of Buenos Aires, were daubed with anti-Semitic slogans by supporters of Dr. Alberto Trejo, the candidate of the local Nazi-inspired Nationalist Party during the local election.

The slogans included: "Jews out, they are unfaithful, beware," and "Down with Daia (the representative organization of Argentine Jews); vote for Trejo."

Rabbi Pearlson

Rabbi's writings attacked

NEW YORK (JCNS)-

The president of the extreme right-wing Union of Orthodox Rabbis, and a leader of Agudat Israel, Rabbi Moses Feinstein, has placed a ban short of a cherem (excommunication) on the writings of one of America's most respected Orthodox rabbis, Rabbi Emanuel Rackman.

Rabbi Feinstein attacked the "disgraceful and insulting remarks" against the "sages of the Mishna and Talmud" allegedly made by Rabbi Rackman, who has refused to reply so far to Rabbi Feinstein, wrote in effect that halachists can find reasons for and against different rulings in the Talmud and among the sages to back their decisions, and that one decision could differ from another. This was considered sacrilege by Rabbi Feinstein.

To speak "insulting remarks" against the sages, Rabbi Reinstein wrote, is "as though one would speak with arrogance against the living God" and that such a person is "vile" and "kofer"--heretic.

ADL accuses three Japanese manufacturers of hiding involvement in anti-Israel boycott

WASHINGTON–

Three major Japanese manufacturers--Toyota, Nissan (maker of Datsun cars and trucks), and Hitachi, an electronic and industrial firm--were charged with "concealing their long-time participation in the Arab economic boycott of Israel from American consumers because they fear the effect of the truth on their sales."

The charge was made by the Anti-Defamation League of B'nai B'rith, based on investigations dating back to 1964.

According to Lawrence Peirez, chairman of the ADL's national civil rights committee, the three firms answer American inquiries with "patently false" statements denying their participation in the Arab effort to economically strangle Israel.

"They are obviously afraid of American reaction," he declared, going on to say that "despite their denials and insistence that they are willing to do business with Israel, ADL has documentation from these manufacturers or their agents that they have given in to the boycott."

The ADL leader said the three have engaged in "misrepresentation and double-talk for years." He traced Toyota's compliance with the boycott back to 1964, Hitachi's to 1965, and Nissan's to 1967. Hitachi markets radios, TV sets, tape recorders, hi-fi and appliances under its own name and recording tapes and batteries under the Maxell label.

The League's investigations, under the direction of its general counsel, Arnold Forster, include correspondence and meetings with representatives of the Japanese companies.

Forster said that a Toyota official notified an Israeli firm in 1964 that the car manufacturer "for the time being" was "not considering doing business with Israel." In 1968, after a two-year study, he went on, ADL issued a public report documenting Toyota's policy and named the company as one of the Japanese firms participating in the Arab boycott.

Questioned shortly after issuing a denial of practising discrimination, the president of Toyota Motor Distributors Inc., blandly asserted that "so far as our organization in the United States goes, we remain neutral and do not take sides in any politics."

In other statements, Toyota claimed it could not sell to Israel and simultaneously meet its own distributors' needs. But during the same period, Toyota expanded into Red China, Czechoslovakia and other European and Asian nations.

Forster added that "Nissan's antics are hardly less circuitous." Here, too, he declared there has been "a consistent and unending flow of meaningless promises regarding trade with Israel."

Perrez pointed out that "with declining sales of Datsuns in this country, Nissan recently floated a false story in the international edition of **Newsweek** and other publications that its Datsun cars and trucks are soon to be sold in Israel."

Almost simultaneously, he declared, "our investigation revealed that Nissan had assured the Arab Boycott Office in Damascus that despite intense pressures, it will continue to refuse to deal with Israel."

Calling the shades of difference in the manner in which Toyota, Nissan and Hitachi have surrendered to the Arab economic boycott "slight," Peirez said that Hitachi's actions "are probably the most blatant."

In 1965, Hitachi wrote ADL that it "has never had a policy of discriminating any particular country against another. Although Hitachi does not have an office in Israel, we are willing to do business there as well as in other countries through agents or trading companies."

Despite this pledge, repeated efforts by Israelis to do business with Hitachi met with rebuffs or excuses.

Employs 50,000

Firm accused of prejudice

NEW YORK (JCNS)–

The largest life insurance firm in the United States, Metropolitan Life Insurance Company, has been accused by the federal government of discriminating against Jews and other minority groups in its hiring and employment policies.

The Equal Employment Opportunity Commission, which brought an action in the Manhattan Federal Court against the company, accused it of violating the Civil Rights Act of 1964. The company employs 50,000 people.

According to the charges, the company uses credit checks, intelligence tests and other means to exclude minorities in pre-employment screening of job applicants. In addition, counsel for the Equal Employment Opportunity Commission alleged that the Metropolitan failed to allow Jews with work assignments the opportunity of observing the Sabbath.

The commission is asking the court to restrain the Metropolitan company from continuing to violate the Civil Rights Act.

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Who Are We?
–a group of people committed to Aliyah to Kibbutz Gezer in the beginning of 1974. The present Haverim of the Garin are from both Socialist Zionist Youth Movements and from no "movement" attachment.
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What We Believe?
–As most of us believe we cannot fully realize ourselves as Jews in North America we desire to create at Gezer a human, flexible, egalitarian socialist community where the individual and the community are equally responsible to one another.

What Are We Planning?
–a seminar on April 27, 28, 29 in Heightstown, New Jersey. Those persons interested in the Garin and who plan to move to Israel next year should contact Ian Brown Apt. 217, 35 Silvercrest Blvd. Willowdale Ont. or Israel Aliyah Center, 788 Marlee Ave. 781-4660.

Argentina allows Nazi's extradition

BUENOS AIRES (JTA)–

The Argentine government has agreed to allow West Germany to extradite to Bonn a former Nazi who has been living in Argentina since 1949, it was reported here last weekend.

The decision was hailed by the Argentine Association of Jewish Survivors. The request for the extradition of Josef Schwammberger, 61, was made by the West German Embassy here.

The Jewish survivors group identified Schwammberger as a former SS officer in command of the Przemysl Ghetto and a commander of the Mielec concentration camp, both in Poland. The former Nazi, according to the Jewish group, was personally responsible for killing camp inmates.

In 1945 he was detained in Innsbruck, Austria, where he was discovered by authorities to possess a great deal of stolen jewels. Schwammberger was arrested and brought before a tribunal where he confessed to his part in war crimes. In 1948, with the help of the Nazi underground aid society "Odessa," he escaped from Landbeck prison in Austria and came to Argentina in 1949 with a falsified Italian passport.

He became a naturalized citizen in 1965 and has been residing in the city of La Plata and employed there by the "Petroquimica Sudamericana" (petrochemical South America) firm.

The precise legal procedure for his extradition is still being worked out, according to reports, as well as the date for his expected transfer to West Germany.

Goldmann, Hassan meet for Mideast peace talks

LONDON (JCNS)–

"How can we solve the Palestinian problem? Why can't we find a solution along Lebanese lines, setting up a state in which religious groups co-exist and balance each other?"

These questions were put to King Hassan of Morocco by Dr. Nahum Goldmann, president of the World Jewish Congress, at a meeting between the two men, according to an interview with King Hassan appearing in the Lebanese weekly, **Al Hawadess**, writes Atallah Mansour.

According to King Hassan, "Goldmann asked to see me and I was prepared to meet him as a Jew not as a Zionist. I told him right at the beginning that I could not negotiate for Palestine. Only the Palestinians can do that."

The Moroccan monarch did not think Dr. Goldmann's suggestion stood much chance of being accepted. "How can you expect co-existence and co-operation between European and American Jews on the one hand and the Palestinian Arabs on the other?" he asked, according to **Al Hawadess**.

After saying the "disparity between the two groups contains the seeds of violence," King Hassan suggested to Dr. Goldmann that, if "you limit yourself to co-existence between Arabs and those Jews who were born in Palestine or Arab countries, then I agree with you."

Dr. Goldmann's reply was: "The essential thing to me is to carry on this dialogue and not to despair." He then asked King Hassan to pass on his message to the Palestinians.

The reply from "those concerned" had been that the "matter might be needed in the future. It is too early at this stage," King Hassan told his interviewer.

Geologist Yaacov Colton tests water from a new well near Modi'in, northeast of Tel Aviv. The discovery of the well follows the recent announcement by Menahem Conter, Supervisor of Israel's water supply, that a water-shortage might necessitate conservation measures in the near future.

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Decade marked by symposium

TEL AVIV (JTA)–

An Israeli-West Germany physics symposium opened here recently marking the 10th anniversary of scientific co-operation between the Weizmann Institute of Science and the Max Planck Society of West Germany.

Foreign Minister Abba Eban, who spoke briefly at the opening, noted that "scientific co-operation between Israel and Germany has paved the way for vitally important co-operation with other European countries."

About 50 West German scientists joined 90 Israeli colleagues at the symposium held at the Weizmann Institute in Rehovot.

Book on Herzl comes under fire

NEW YORK (JCNS)–

"An abomination without one single redeeming feature" is how **The Detroit Jewish News** has described Norman Kotker's new novel, **Herzl the King**, published by Scribners. While the paper has little influence on the reading habits of most American Jews, its negative reaction to the book reflects what some consider to be a disturbing intolerance on the part of American Jewry.

Indeed, a conspiracy of silence appears to have been created when it comes to Kotker's study of Herzl's career, apparently because Kotker has chosen to deal with Herzl as a man who was a leader and visionary and the victim of his own pretensions and personal limitations.

The title of the book is instructive, for Kotker feels that Dr. Theodor Herzl, the founder of political Zionism, did fancy himself as a Jewish king and relished his meetings with royalty and the esteem his Zionist activity brought him.

Kotker also feels that Herzl had "a great yearning for power and found ways of getting it," although he does not diminish Herzl's accomplishments or the importance of the Zionist movement.

Kotker, who has lived in Israel and has also written a book on Jerusalem, is not convinced that Zionism is the ultimate solution for the Jews. He opposes the apparent refusal of the American Jewish community to discuss openly critiques of Jewish beliefs and movement.

A gentle, softly-spoken man who earns his living as a fiction editor for Scribners, Kotker has depicted Herzl's sexual activities, as well as his wretched relations with his wife and children, as part of a total portrait of the man as a figure of destiny.

While many readers will take exception to the book's handling and interpretation of certain events such as the Dreyfus trial, it seems unfair to condemn it out of hand because Kotker refuses to adopt the usual reverential approach taken by so many Jewish writers to great figures.

7,000 Soviet Jews have left this year

LONDON (JCNS)–

According to informed sources in Moscow, more than 7,000 Soviet Jews have left for Israel since the beginning of this year. Emigration appears to be running at slightly below the level of last year, when more than 30,000 Jews were given exit visas.

The Soviet authorities, however, appear to be practicing discrimination against scientists and technologists and turning down their applications to leave Russia.

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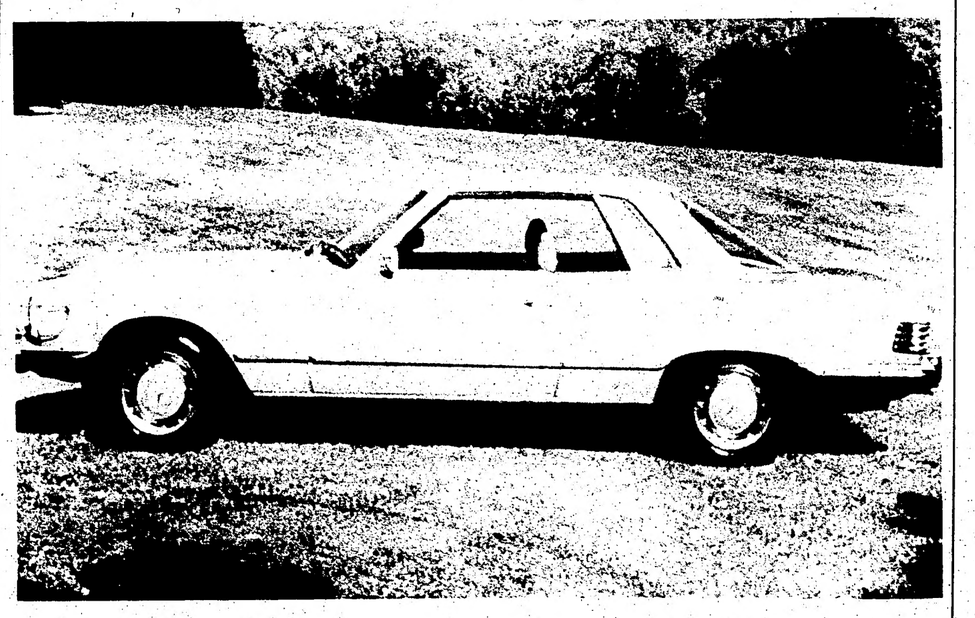

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Shown is Cummings House, the new Allied Jewish Community Services Building in Montreal, which is located only a short distance from the planned Sepharade Francophone joint synagogue-social centre. To be located at Cote St. Catharine and Decarie, the "long-needed" centre will serve the 12,5000-member Sepharade community of Montreal.

Sephardim to build shul

From our Quebec Bureau

MONTREAL-

Montreal's Sepharade population has just completed a second phase, $125,000 campaign to raise funds for a joint synagogue-social centre.

According to L'Association Sepharade Francophone President Dr. Jean-Claude Lasry, the need for a Sepharade synagogue has existed for years, and five years ago leaders decided to purchase an older structure.

Purchase plans were delayed, however, and now community elders have decided to build a synagogue, and with it a social centre to serve all age groups in Montreal.

"At the present time a lot of money is directed to the small, privately owned synagogues held in someone's basement."

Dr. Lasry, who heads the 12,500-member community, said English is not the reason behind building a community centre Francophones, he added, are strongly determined to maintain and foster Sepharade cultural and linguistic traditions.

Success with the highly-praised Ecole Maimonides has given the Sepharade community the confidence to further their struggle for independence and collective dignity.

Building the structure will take about three years, and the centre-synagogue will be located on Cote St. Catherine and Decarie, a short distance from Cummings House--the new Allied Jewish Community Services Building.

The land at the corner of Decaries is owned by the government, and Francophone leaders feel confident the Bourassa government will cede the land for Sepharade use.

Bourassa has frequently reiterated his intention to financially support ethnic groups who contribute to Quebec's linguistic policy.

The Quebec premier is presently studying a brief written by Sepharade leaders for government financial support because "this will be the first Jewish community centre in the French language.

"Our most pressing needs are for a synagogue and Sepharade rabbi," explained Dr. Lasry, "a rabbi who can speak, on our behalf to the Vaad Hair, who can give sermons understood by all, and who would be present during our proudest days."

The Francophone leader said the community centre isn't intended to duplicate the services being offered by AJCS agencies, but merely to supplement presently existing programs, such as youth, Golden Age, women's division, and communications.

Said Dr. Lasry: "We have fought assimilation because we, as Sepharades, have certain characteristics which ought to be preserved for the benefit of the total Jewish community.

"Naturally we have had some challenges, but we respond with the reason that we want to have our own synagogue managed by us. It's a matter of community pride, and self-esteem through specific achievements."

Author warns of assimilation conspiracy

LONDON, ONT.-

The Jewish community is again becoming a single community with a single fate that is threatened by planned assimilation, a leading American - Jewish novelist told a Top Gifts dinner of the United Israel Appeal here recently.

Meyer Levin said that "a kind of manipulation of the mind of the younger generation was aimed at winning them away from any link to the Jewish community by saying 'give yourself to world movements, fight for the rights of the Negro!'"

Levin said the conspiracy to assimilate younger Jews was being carried out all over the world by "the other side, who are interested in removing Jewish continuity from the world.

"I'm realizing these things are, to a large measure, directed by the same people who are against Jewish continuity, that are shutting the doors in the Soviet Union."

Levin, author of **Compulsion, The Fanatic** and a number of other works including his most recent, **The Settlers**, said the anti-Jewish campaign had a strong foothold in the arts as well.

He cited the controversial **Diary of Anne Frank** issue in which he was deeply involved as an example. Levin brought the diary to the U.S. following the Second World War and dramatized it. However, just as it was about to open on Broadway, an argument broke out over the inclusion of a particular passage and Levin eventually lost control of the play.

He said he now believes **The Diary of Anne Frank** was "censored politically in the United States by people who follow the line that Jews should not be a separate thing, that the Jews should assimilate."

Meyer Levin

The author added that "these very same people have given the new Left, anti-Israel line to our young people" through a number of respected publications in the United States.

Levin spoke to a capacity audience at the Holiday Inn made up of UIA leaders in London who this year hope to complete their campaign goal with enough funds to rescue 10 families from the Soviet Union and absorb them into Israel.

The dinner, April 8, was the opening night of London's week - long blitz campaign which was chaired by Dr. Paul Max with the help of local UIA veterans such as Tom Wolf, co-chairman of the Ontario planning committee and Gerald Klein, chairman of the canvassers' committee who was in charge of a canvassing day the following day.

UIA Executive Director Yehuda Noy said Levin will be speaking in Kitchener and Niagara Falls during their campaigns.

Passover cards sent to Soviet Jews

VANCOUVER-

Members of the Vancouver Soviet Jewry Action Committee recently launched a campaign to mail Passover greetings to Jews behind the Iron Curtain.

The committee published a list of names of Soviet Jews taken at random from the great number who have applied for visas, and urged Jews in Vancouver to send a Passover greeting which they printed in English, Russian and Hebrew.

Details of the Soviet families were also printed on the list so the Vancouverites could offer encouragement. For example, with the name Stella Goldberg of Moscow the list includes the information that she has a son three-years-old and that her husband is in Israel.

The committee also urged the Vancouver community to send cards signed either singly or as a family so that as many Jews in the USSR as possible would receive a greeting from Canada at Passover.

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More than 15,000 gifts pour into UJA-ISF coffers

TORONTO-

Fifteen thousand gifts totalling close to $5,000,000 have already been received for the 1973 UJA-ISF campaign, it was reported at a canvassers' rally last week at Beth Tzedec Synagogue by Campaign Chairman Al Green.

Green said that "we are about half-way through our canvassing so there can be no let up in our efforts during the next few weeks." He said canvassing would probably hit a peak during the Passover period when everybody is at home and readily available."

Of the gifts received, the chairman reported, 1,500 are from contributors who have never given before, totalling $132,000. More than 50 per cent of the new contributions are in the women's division.

He called on canvassers and all members of the community to observe Yom Ha'atzmaut--May 7--by giving the day to UJA. This, he said, could be our single biggest canvassing day and we hope to raise close to a million dollars. Canvassers will gather for breakfast at Shaarei Shomayim Synagogue between 8 and 9 in the morning, then go out, canvass all day and return with completed cards between 4 and 7 p.m. and join in a l'chayim to Israel on the occasion of her 25th anniversary.

"Come out and bring your friends," Green urged. "Even if they haven't canvassed before, they qualify as canvassers as long as they have made a contribution to the 1973 campaign."

Al Green

Symbolic walkathon

OTTAWA-

A 10-mile walkathon will be staged here Sunday April 29 to celebrate Israel's 25th anniversary of statehood.

Organizers say the walk which will begin at Agudath Israel Synagogue and end at the Jewish Community Centre, is meant to symbolize the Three-Day March to Jerusalem which takes place each year just prior to Yom Ha'atzmaut.

Group sets conference for May 6

TORONTO-

The Secular Jewish Association is planning a May 6 conference on The Secular Approach to Jewish Life, to be held on the Glendon campus of York University. The association has a membership of 32 families.

There will be morning and afternoon panel discussions, the former dealing with the philosophy of the secular approach and the latter the application of that approach.

The morning panel will be chaired by Allan Shiff and those taking part will be Dr. David Balsan, Jack Cowan and Dr. Gerry Bain. Dr. Martin Belman will chair the afternoon panel which will consist of Rena Fruitman, Mrs. Naomi Lasher, New York, and Label Basman.

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Assistant Editor, Lewis Levendel
Director, Quebec Bureau, Mark Medicoff
Advertising and Business Manager, Douglas G. Gibson

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ברכות לשנה ה-25 לקוממיות מדינה
祝イスラエル国独立25周年
Heart Congratulations on the 25th Anniversary of the Israeli Independence

Mekoriah Japanese, who believe themselves to be descendants of one of the lost tribes of Israel, visited Israel recently and worshipped at the Western Wall. Their banner was hung there for the occasion. Mekoriah Japanese are pro-Israeli and very active in Japan where they have proclaimed solidarity with Judaism. They expressed delight with their sightseeing tour of Israel.

Israel has no choice

Arab terrorism must be fought wherever it raises its head

Lebanon's sovereignty is not entitled to respect as long as she permits terrorists to roam freely on her soil and hatch plots against Israel, using Lebanese territory as a springboard for forays around the world.

The military actions taken by Israel were against eight specific terrorist targets, seven of them in the Beirut sector, the eighth in Sidon. The orders given the commanders of the expedition were to avoid Lebanese forces and civilians and to concentrate on those terrorist leaders who have been given sanctuary in Lebanon.

It is clear from news reports that the military action undertaken by the Israeli Defence Forces was for the purpose of combatting the intensification of Arab terrorist activities in Europe and elsewhere during the past month. It was also an immediate and successful response to the clumsily-planned attempt to assassinate the Israeli ambassador in Cyprus and hijack a Canadian plane.

The position of Lebanon is a difficult one, having to contend with El Fatah, its Black September arm and other Arab terror groups on one hand, and the Israeli military machine on the other. But if she has chosen a policy of freedom for terrorists on her soil, then she must be prepared to face the consequences. Israel's thrust into Lebanon was a defensive one and it will be repeated as long as Lebanese territory is used by her enemies.

The political repercussions came swiftly on the heels of the Israeli action. The government of Premier Saeb Salam resigned and at the time of writing, it is not known who will succeed Salam as premier. It is to be hoped that whoever is chosen, will have the courage to throw out the gangsters who have compromised Lebanon's sovereignty. Only in this way can Lebanon demonstrate that it is master of its own house.

The Lebanese involvement in the terrorist structure may have been a passive one to the extent that its armed forces played no part in the carrying out of plots against Israeli life and property, but this very passivity was what gave Arab terrorism its greatest impetus and encouragement.

The Israeli commando action killed several of the terrorist leaders and destroyed some installations, but did not by any means wipe out the training camps, the communications and transportation centres and their operational installations and staging camps. Nor did it eliminate storage facilities for weapons and explosives and the nerve centre for terror cells in other countries. If the Lebanese authorities continue to do nothing, then they can expect more trouble from a neighbor whose borders have been repeatedly violated.

In the past five weeks alone, Arab terrorists operating out of Beirut have carried out, or were caught in the act, in a whole series of attacks against individuals and property. In March, there were the Khartoum killings of diplomats, the blowing up of a Cypriot passenger ship in Beirut harbor, the attempt to blow up El Al installations and two Israeli banks in New York, the murder of an Israeli businessman in Cyprus, the attempt to destroy the Israel embassy in Paris, the smuggling of weapons and ammunition at Rome, Amsterdam and Athens airports, and the attack on the Israel ambassador's residence on Cyprus.

It was from Beirut that the terrorists set out on their missions of death and destruction, after receiving training there, and it was from Beirut that the announcements were made by Arab leaders taking full credit for these acts. The order to the Khartoum terrorists to kill the Western diplomats came by radio from Beirut headquarters.

If Lebanon and other Arab lands continue to support these fanatics, directly or indirectly, then Israel must search out the conspirators and deal with them. As the Chief of the General Staff of the Israel Defence Forces, Lt. Gen. David Elazar, said, "it is imperative to continue striking back at the entire phenomenon of Arab terror."

Dwindling Quebec City population forms Jewish community council

By MARK MEDICOFF
CJN Quebec Bureau Chief
QUEBEC CITY-

The Quebec City Jewish Community Council was established here this week as a means of enhancing the remaining years of the 85 - family Jewish community's life.

"The community is decreasing in size," said Dr. Clarence Rosenhek, the community's elder statesman, "and there is perhaps one more generation that we can look forward to. The elders die off, and the young children move to Montreal. They usually never return."

In the middle of the 18th century, when there were fewer than 2,000 Jews living in Canada, Quebec City was the third largest settlement after Montreal and Toronto. Today the Jewish population of the city only numbers about one and a half times its original size 120 years ago.

Although never a growing community--immigrant Jews traditionally gravitate to the large centres--Quebec City reached its population peak during the Second World War with 400 residents, 25 souls more than in 1921.

Today the community is nearing a population crisis because young people move to Montreal for their studies, where they usually remain, and now the older residents are retiring to warmer climates or Montreal.

The idea to establish a council developed because of a longing by community leaders to maintain and foster Jewish continuity and cultural life for as long as only one Jew made his home in the city.

Spearheading the drive to found the council is a 23-year-old engineer, Edward Fitch, a lieutenant in the Canadian Armed Forces. Fitch, his wife, and several other youthful couples have devoted long hours devising means to enhance the community's cultural life.

Although a Montrealer by birth, Fitch's family tree is firmly rooted in Quebec City. "The aim of the council," he explained, "is to co-ordinate the work of the various groups in the city, and to pool our community's human resources."

Both Fitch and Dr. Rosenhek agree that as long "as there are Jews, they should be able to feel Jewish." Jewish life in the community focuses around three institutions--a B'nai B'rith Lodge for men, Hadassah for women, and the Beth Sholem Synagogue--which is the centre of spiritual life for the Jewish community.

One of the intended goals of the council is to have community members work together instead of against each other, and to eliminate the painful disagreements between organizations and groups which take place in small communities.

"Unfortunately, the community is divided into group factions, and petty jealousies are very expensive in terms of human resources. This is quite a significant problem in that it tends to drive people away from the centre of community life with the 'fed up' attitude," explained Fitch.

"If the community council acts as a central authority or as a steering committee, it would be vital in terms of the management of human resources," he added.

The impetus behind the formation of the council originated with the Canadian Jewish Congress, Eastern Region, "but the key factor is not to be helped from outside in terms of organizing, but to do it from within," said Dr. Rosenhek.

In terms of the broader community, where about four per cent of the 350,000 Quebec City population is English-speaking, this city's majority of Jews have maintained a favorable and stable relationship with the non-Jews, at least over the past 20 years.

Beth Sholem Rabbi Samuel Prager says he knows of no Jew who does not speak fluent French. "You have to speak French," he says, "because when you go into the shops or banks you either wouldn't be understood or you wouldn't be answered in English."

Almost all Quebec City Jews are self-employed in the retail business market, and associate with the French-speaking population on a daily basis. Quebec City supports one Jewish doctor, two Jewish lawyers, and several French-speaking North African immigrants, who make their living in the provincial civil service.

Rabbi Prager cites an example of one Jewish man who invited many of his French Canadian friends to his son's bar mitzvah. "It was quite unusual for them to be in a shul," he said, "so we welcomed them in French, and they were just thrilled. They couldn't be thankful enough that we took recognition of their presence."

The community also hosts a brotherhood association which meets to exchange views and bridge the gap between the two linguistic communities. The association also sends speakers to the various schools to interpret the Jewish faith.

First of two articles

Leave Jews alone

Strengthing faith of Christians should be sole purpose of Key 73

Christian leaders who believe conversion of the Jews is an essential part of the Key 73 campaign are invited to ponder over remarks made by the late revered Rabbi Abraham Joshua Heschel.

The great rabbi, with his genius for getting to the heart of an issue, had this to say about Christian efforts to convert Jews: "Do Christians really believe that it is God's will that every synagogue throughout the inhabited world be closed down? That the Torah no longer be taken from the Holy Ark and studied in reverence and prayer? That the Jewish observances of the Sabbath and the holy days ordained by sacred Scripture come to an end? That Hebrew prayers and Jewish piety be terminated?

We doubt whether many Christian clergymen have ever found it necessary to think the subject through to the point of answering these questions. They should, for the end result of evangelization of the Jewish people would be to accomplish just what Rabbi Heschel talked about in his four questions.

It was our belief when Key 73 was first announced that it was to be a campaign to strengthen the faith of Christians towards Christianity. Period. We don't recall reading anything about a mission to the Jews. Since then, the conversion aspect has emerged, chiefly among the fundamentalists of the Southern United States, and it has created dismay in the hearts of many Christian leaders who believe, as we do, that Christians should stay in their own backyard and not wander into ours.

The freedom festival of Passover is time to remember the Holocaust

The day of commemoration of the Holocaust, coming as it does at the time of Passover, provides a twofold meaning for Jewish existence today. Firstly, it is a mournful moment of remembrance and reverence for those six million innocent souls who perished in Hitler's Europe because of their adherence to the beliefs of their fathers. Secondly, the day has become a worldwide memorial of justifiable pride to honor the heroic martyrs of the ghetto of Warsaw and those others who fought the Nazis with their bare hands to win their freedom as did their ancestors in the days of their escape from the Pharoahs of Egypt.

It is fitting that one of Israel's most distinguished scholars, Prof. Max Mushkat, of the University of Tel Aviv, should have been invited to address a Toronto memorial meeting on April 29. His entire family perished during the Holocaust, a personal tragedy that has added new dimensions to his life. Dr. Mushkat, who fought against the Germans as an officer in the Polish Army, is chairman of the Israel World War Two Veterans, and active in Israeli communal organizations.

The memorial meeting will be held at Shaarei Shomayim Synagogue on April 29, and it promises to be an outstanding event. We are sure Toronto Jewry will fill the sanctuary to overflowing to keep faith with those who died and to renew their pledge to strengthen Israel where today survivors of the Holocaust have found sanctuary.

Split over issue

Jewish writers refuse membership to Arabs

By MOSHE RON
CJN Israel Correspondent
TEL AVIV-

At the House of the Israeli Writers' Association, in Tel Aviv, the barometer shows stormy weather. Well-known poets and writers are threatening to leave the association, which was founded more than 50 years ago by Chaim Nahman Bialik. They are taking this action not because of Jewish writers, whose works are in languages other than Hebrew, but on the question of whether or not to admit Arab writers to the association.

A short time ago, a stormy convention took place at Tchernikovsky House in Tel Aviv, the home of the association. It lasted for over three hours and a decision was finally taken, with a majority vote of 77 against 70, not to alter the status of the association which means, in fact, not admitting Arab writers and poets. Many members announced they would leave the association in protest against this decision.

The association's secretary, Dov Homsky, told me that he was hoping for a compromise, in order to maintain unity. It is possible that a compromise proposal would be accepted, to establish special departments within the association for different languages. Until now, 15 writers, all immigrants and who did not write in Hebrew, were accepted as members of the association. Their applications were forwarded to the executive committee and their acceptance as members requires the approval of a majority of two-thirds of the members, if their works are consistent with regulations.

Recently, a group of young writers and poets began to campaign for a change in the association's name, to **The Association of Writers in Israel**, instead of the present **Hebrew Writers Association in Israel**, to enable Arab writers to become members. The debate on the change of name is one of principle and politics. Those in favor of the change of name maintain that the impression should not be created in the world that the association was closed to Arab writers and poets.

Three opinions have appeared in the Israeli press on this subject: one is to accept membership of Arab writers; another to reject the proposal and the third, to establish different departments within the association for writers in foreign languages.

Opponents of the proposal argue that the whole matter is only theoretical, as there are no Arab writers and poets who want to join. Promoters of the idea, however, maintain that the association no longer has the same aims it had 50 years ago in the time of Bialik, Tchernikovsky, Barasch, Lachower, Schimonovitz and others. Today, Israel is responsible for Hebrew culture and literature, and even if Arab writers do not wish to join the association, the association itself should demonstrate to the world that their doors are open to both Arabs and writers who work in languages other than Hebrew.

ask the rabbi

Matzot not less symbolic eaten before Passover

1. It was my father's belief that if one ate matzot between Purim and Passover the matzot consumed on Passover would become less symbolic. What is your view?

RESPONSE:

"Less symbolic" is not the correct term. The idea is rather that matzot should be tasty as it is if one is not too accustomed to eating it. Actually the authorities only forbid the eating of matzot on the eve of Passover for this reason (that the matzot consumed on the Seder should be more tasty) although some refer to a custom of abstaining from matzot from the beginning of the month of Nissan (see Shulchan Aruch, Orach Chayim 471, 2 and commentaries). Your father in abstaining from Purim was, I am afraid, being over-pious. For the same reason (of "freshness" resulting from unfamiliarity) some people do not read the Haggadah before Passover and oppose the custom we follow of reciting part of the Haggadah on Shabbat Ha-Gadol (see Sperling: Taame Ha-Minhagim No. 495).

2. When kiddush is made after a service, and the celebrants drink spirits in preference to wine do they have to make the appropriate beracha?

RESPONSE:

The codifiers rule that wine only should be used for kiddush on Friday night but for the morning kiddush other alcoholic drinks can be used. Of course, when they are used the appropriate beracha – shehakol for whisky, blessing should be made.

3. May frozen foods which have been packaged be consumed on Passover?

RESPONSE:

They are to be treated like any other packaged food, i.e. if they contain chametz they must not be eaten. Otherwise they may be eaten.

Rabbi suggests variation of plan to end disputes

By RABBI BEN HOLLANDER

As a concerned overseas reader of **The CJN**, I hope I may be permitted to comment on the very interesting proposal of Mr. Ralph Back, "How to avoid synagogue disputes," (Mar. 16).

A growing number of laymen and rabbis would agree with Mr. Back's contention that the present contractual nature of the tie binding congregation and rabbi is not the most healthy nor inspiring type of relationship. It is important to raise the issue in view of the fact that the notion of a congregational rabbi is a rather limited model in historical and geographical terms, and there is really nothing to keep us from changing it if we feel it does not serve the best end of the Jewish people--or of the God it is supposedly all about.

We read in **The Jewish Community of Canada** (vol. II, p. 67) that "Until the Second World War, most of Canada's rabbis were European-born and trained, and reflected a European-style rabbinate. They were essentially communal rabbis, attached to several synagogues as learned teachers rather than as spiritual leaders and educational administrators."

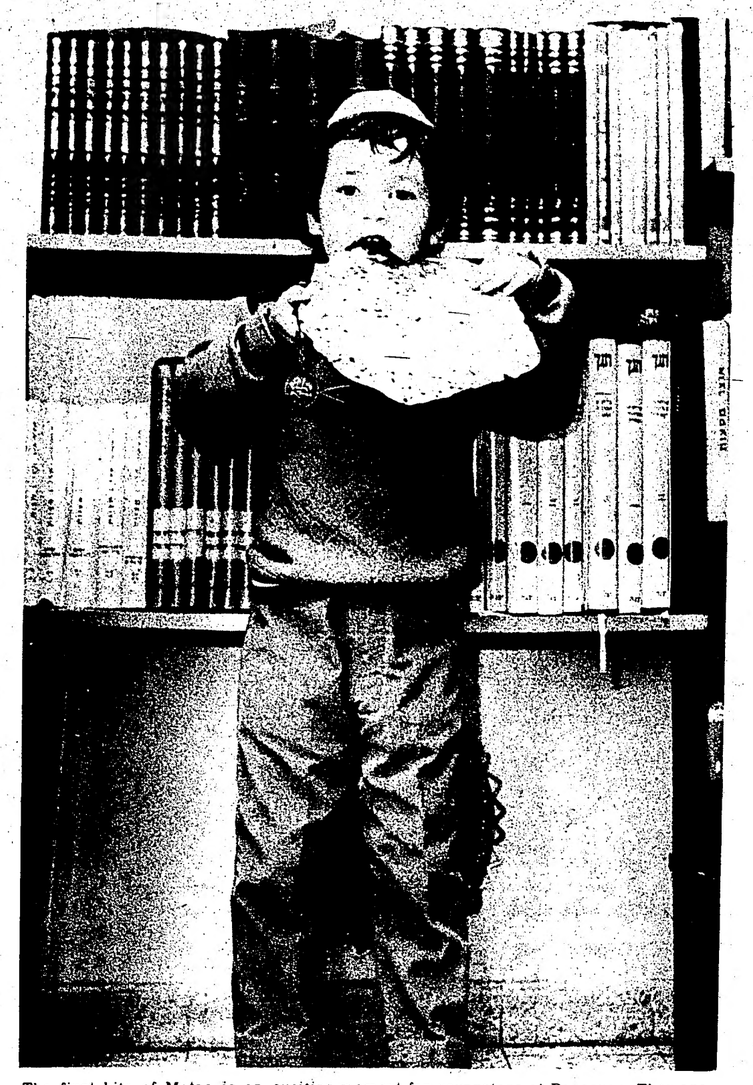
In the past 30 years, we have abandoned this European communal model and opted for American congregationalism. Perhaps, though, it would be more in keeping with the Canadian role to synthesize the two and not uncritically accept the bigger as better. It may not be too late to modify the fragmenting synagogue-centre which Canadian Jewry has recently borrowed from the United States--with the community-mindedness which still to an extent distinguishes Canadian from American Jewry. Mr. Back's proposal for a community rabbinate is very relevant in this regard.

It is no doubt premature to expect that his idea will be adopted by the entire community, but I see nothing ideological to prevent congregations of each denomination--Reform, Conservative, or Orthodox -- from organizing along these lines. If it succeeds at this level, then we can work on transcending labels in a genuine community. What it would mean (I take the liberty of suggesting a variation on his plan) is that a rabbi is engaged by a group of congregations according to standardized procedures, that he serves them all without the limitations and degradations--on both sides--of an individual contract. The congregations would then have a team of rabbis whose abilities can be tapped in the most interesting and effective manner. The rabbi would have a stimulating "group practice" situation where they can apply their talents for the good of an entire community and not simply have to fit into the particular configuration of an individual congregation. And the community would have a structure which would lessen the competition, duplication, and shortages created by a lack of co-operation and co-ordination.

Rabbi Hollander

Admittedly, something is lost in this professionalization of the rabbinate; we would no longer have a "father-figure" to do many of the mitzvot, the learning, and the Jewish decision-making that we should be doing for ourselves. But the Canadian Jewish community is coming of age and laymen can--and ought to--take these responsibilities upon themselves. For the call to become "a kingdom of priests" is upon all of us.

Rabbi Hollander, formerly director of youth and education at Beth Tzedec Congregation here, is now living in Jerusalem with his wife and daughter.



The first bite of Matzo is an exciting moment for youngsters at Passover. They are able to consume enormous quantities of the "bread of affliction," usually with some spread to help it down. This lad is eating what is known as Matzo Shemurah. CJN columnist J.B. Salsberg refers to it in this week's column, also on this page.

Alert customs man nips terrorist plot

By CHARLES HYAMS
LONDON–

The Old Bailey, London's famous criminal court, has just spent three full days hearing about an Arab terrorist plot to blow up an Israeli building in Sweden.

In the dock was Mohammed Abdul Karim Fuheid; a quietly-spoken, well-dressed Palestinian. After being out for more than three hours, the jury found him guilty of unlawful possession of a pistol and 51 rounds of ammunition but not guilty of knowingly possessing explosives. He was sentenced to 18 months' imprisonment but he is unlikely to serve much of that sentence as he will probably be deported.

How does a Palestinian with a mission to deliver arms to Sweden come to be tried in an English court of law? The answer is simply that the Arab plot misfired. It all began on Christmas Eve when Fuheid, clearly no more than a messenger boy for Al Fatah, left Beirut on a plane for Sweden.

Because of visa difficulties, he had to change planes at London's Heathrow and a smart customs official spotted forgeries on his passport. When his baggage was examined, it was found to contain a false bottom, in which were the gun, the ammunition and the explosives.

Throughout his hearing, Fuheid maintained that he knew nothing about the explosives. He had merely been given the baggage, he said, and while he knew it contained arms, he did not know their exact nature.

The case was prominently reported in the British press, where Fuheid was cast as the poor little innocent who was tricked into carrying out a dangerous operation. While it is true that he is probably not an important member of Al Fatah, one wonders whether the papers would have played the same tune had the explosives gone off while being examined by police, injuring or even killing men who were merely doing their job.

Now Fuheid is likely to be returned to an Arab country and though it is unlikely that he will be risked on any operation for some time, he is free in theory to help carry out further operations against Israel.

* * *

If you didn't already know it, football is to England what ice hockey is to Canada--only more so. It is the national sport par excellence. Football mania is also a widespread disease in Israel, though the standard of play there is naturally far lower than in England. For a start, the Israelis are amateurs.

However, the Israeli national squad caused a considerable fright to one of London's leading teams, West Ham United, in a friendly match played in London as part of Israel's preparations for the next World Cup. Nobody really expected Israel to beat West Ham, who have many world-class players in their side, including the captain of the national team, Bobby Moore. But after the first 15 minutes, the Israelis were leading by two goals to nil. But it was too good to last. The Londoners slowly recovered from their fright, scored twice to equalize and then five minutes from the end scored the winner.

As an indication of how important football is regarded in Israel, you may be surprised to learn that four Israeli papers sent over reporters to London specifically to cover the match. As I was sitting in the press box, I could hear them phoning through their reports to Tel Aviv for publication in the papers the next morning.

Israel aids families of slain terrorists

By NECHEMIA MEYERS
REHOVOT–

As recent experience has shown again and again, Arab terrorists operating in Europe have little to fear. Should they be arrested, diplomatic pressure or a hijacking will swiftly bring about their release. And should they be killed, their families (if they live in the West Bank of the Gaza Strip), will be supported by none other than the Government of Israel.

As Welfare Minister Michael Hazani revealed recently, hundreds of Arab families whose breadwinners have been killed or captured in attacks on Israeli targets are receiving regular assistance from the ministry. "As we see it," he explained, "anyone who needs assistance should receive it, without regard to political criteria. Welfare payments, we realize, will not change ideas."

Hazani's enlightened views differ from those of the Jordanian authorities who controlled the West Bank prior to June 1967. When, a year earlier, there were demonstrations against Hussein in 105 villages, all welfare payments to villagers were halted.

Social welfare, in fact, is far less important a factor in the West Bank and the Gaza Strip than it was before the Six Day War. Thanks to full employment, the number of welfare recipients in the Strip--refugees and non-refugees--has gone down by almost 50 per cent, dropping from 132,000 to 70,000. The decline in the Hebron area has been even more drastic; only 9,702 people are on welfare today, as against 70,000 in 1967.

Social workers, themselves Arabs, are now emphasizing rehabilitation. In order to further reduce the welfare load, handicapped clients are being fitted with artificial limbs while indigent widows receive sewing lessons and sewing machines.

Last summer, seaside day camps for needy Arab youngsters were set up by the ministry in the Gaza Strip and near the Israeli towns of Ashkelon, Ashdod, Herziiya and Acre. In spite of Jordan Radio's warning that participation in these camps would "poison their spirit," hundreds of Arab boys and girls joined them.

While this activity has been generally applauded in Israel itself, opinion is less than unanimous about aid extended to Fatah families. As one critic put it: "Welfare aid for the widows or wives of terrorists is equivalent to helping the terrorist organizations themselves. Not only," he added, "do we make ourselves look ridiculous, but we also facilitate the recruitment of new Fatah members. A breadwinner can leave his home for a training camp in Syria or Lebanon with a clear conscience; he knows that if something happens to him, his family will be taken care of by the very country whose existence he is seeking to destroy."

Despite this criticism, the welfare ministry has refused to reconsider its policy. Payments to Fatah families in the West Bank and the Gaza will continue.

Knowledge of our yesteryears shows there is nothing really new

By EVELYN MILLER
MONTREAL–

Like love, the word archives means many things to many people; to the young, it signifies dusty, boring old papers; to the not-so-young, it conjures up a feeling of nostalgia for those recent yesterdays, to the archivist, the word stands for the accumulated knowledge of our past, to which we add the enrichment of the present, the whole to be handed down so that future generations may gain an understanding of their cultural heritage.

How often these glimpses of the past mirror present problems--proving anew the biblical line "And there is nothing new under the sun." For instance, are you bothered by the long hair and bearded faces of today's young males? Two centuries ago masculine fashion decreed long hair be tied back--and powdered to boot; while whiskers were so varied that each style had its own name. Are you bewildered by the latest "topless" fashions? A similar topic of discussion was provided in the early 1800s when fashionable gals wore transparent dresses, dampened so the folds would cling to the body. Worried about providing a good Jewish education for your children? So was Aaron Hart of Three Rivers in the 1780s. Upset over the international situation? The Davids and the Judahs didn't feel too happy in the early nineteenth century during the Napoleonic Wars. In 1812 and 1870 the Americans and Irish were raising Canadian blood pressure and in the 1850s and 1880s there were all too familiar outbreaks of Jewish persecution in the Middle East and Russia. How do we know? It's all in the fashion notes and correspondence, in the lectures and newspaper reports in the Archives.

Piecing together the story of a person or organization, the tale of an era, is like trying to assemble a giant jigsaw puzzle. One finds a piece of information here–a stray hint there–a missing date discovered where one would least expect to find it--bit by bit the answers appear until, suddenly, all the pieces fall into place, to form a picture as recognizable as the man at the next desk, as familiar as the committee meeting you attended last night.

And that, really, is what archives is all about; our attempt to re-create the "spirit" of the person, institution or business so that a vital replica steps forth from the dusty document, faded photograph or scratchy tape; with whose problems and their solutions we can identify because they are so like our own. This is why we continue to gather the photographs and documents, computer printouts and tape recordings, all the records of yesterday and today, from which our tale will be told tomorrow.

Under the aegis of the Canadian Jewish Congress, and with the active help of various groups, and in particular Jewish historical societies, a beginning has been made in this most important field of activity. Winnipeg has a very active group that has published and held exhibitions and whose work is now well organized and established.

As a result of this, the history of the Jews of Western Canada can be well documented and records which are properly stored can be examined. The writer of this article is now engaged in similar activity in Montreal where groups such as the Jewish Public Library, Canadian Jewish Congress and others have been active.

Toronto is the latecomer in this field and has just now begun to cover this area in an organized manner. Documents, photographs, and information are being collected and stored. Our senior citizens are now being interviewed for the purpose of preserving oral Jewish history, made possible by a LIP grant.

Mrs. Miller is presently archivist with the Jewish Public Library in Montreal.

Israel's evolving society poses greatest challenge

By DR. ISRAEL GOLDSTEIN

The greatest challenge before the Israel of tomorrow is in the character of its evolving society,--its educational standards, and its moral quality. While the facilities and the availability of higher education has increased manifold in the last decade and will continue to increase in the period ahead, it is a sobering fact that the full gamut of secondary school education is, as yet, neither universal or compulsory.

Free universal compulsory education in Israel presently stops at the age of 16. There is no excuse in a modern democracy like Israel for further delaying the full pattern of free universal secondary education.

One of the open sores of Israel's social fabric, is the phenomenon of the slums in cities and towns. The concomitants of slums are prostitution, crime and youth delinquency. It is small consolation that statistically, the situation in Israel may not be worse than in some other countries.

One cannot escape the impression that the urgency of curing this plague is not sufficiently high up on the priority list of those who are in power positions in the political parties and in the government. In an enlightened democracy like Israel, the existing gaps in the social economic structure are unconscionable. Undoubtedly, those who are in power positions intend that these gaps should be closed, but they do not show a sufficiently preemptory sense of time priority for rectifying this social injustice.

One general observation should be made regarding a sphere which is the most difficult and the most intractable of all, namely, a sense of mission which is conspicuously lacking among the second generation of Israelis, many of them heads of young families.

Israel must also be Zion. The materialism which is almost a universal hallmark of our civilization in the 1970s has regrettably invaded Israel as well. One who dares to invoke the Zionist vision that Israel must not be like other nations, is usually spurned if not scoffed at by the rank and file of present-day Israelis. Yet, in the setting of its history, there is no more important criterion for Israel's future than this Zionist vision, based on moral imperatives. It is essential to inculcate this vision into the minds and hearts of children in the schools, and to hammer it into the consciousness of the growing youth. It needs to be espoused by the college campuses. It must be propounded by leaders in government. Israel must also be Zion.

Dr. Goldstein, rabbi emeritus of Congregation B'nai Jeshurum, New York, served as world chairman of the Keren Hayesod–United Israel Appeal and a member of the Jewish Agency executive from 1961-71.

How father prepared his Matzo Shemurah

By J.B. SALSBERG

This column will appear midway during the Passover week when most, if not all of you, will already have enjoyed the kneydlach at the Seder feasts. But when I was a youngster no one in our home as much as saw a kneydle during the first two days of Pesach, let alone eat one.

Why did we not have kneydlach (matzo balls) at the Seder? Because my father, of blessed memory, did not consume the ordinary Pesach matzoh but only "Matzo Shemurah." Ask my Uncle Eliezer, for a full explanation of "Shemurah." For this occasion it will suffice to say that while ordinary matzo flour must be protected from water before baking Shemurah, on the other hand, is made of flour that has been ground from grain that was protected from water from the moment that the grain was harvested. OK? As a consequence of such and kindered rules there were no kneydlach in our house for Seder nights.

Now it is time to begin telling the story (as promised last week) that happened many long years ago when my father and a small group of his pious friends began to prepare for Pesach in mid-summer.

Matzo Shemurah was imported, usually from New York, in those days and at a rather high price. But it was not the money that motivated my father's group to undertake the difficult and pioneering task of producing their own Matzo Shemurah right here in Toronto. It was rather the deeper urge to enhance the meaning of Pesach in their own lives by personal involvement and sacrifice. (Uncle Eliezer says that they were the first Canadian Jews who just "had to do their own thing" as the saying goes.)

So there they were; a small band of dedicated, religiously uncompromising traditionalists -- almost all pedlars -- who had everything but money; it was they who banded together -- disregarding time and costs -- to achieve the great spiritual satisfaction of providing their own Matzo Shemurah on Canadian soil and to demonstrate that if you really will it, it can be done...

According to my mother, she paid little attention to the fact that father returned from shul earlier than usual for some days and returned home later than usual on others. But, as was the case in the Garden of Eden, a serpent, in the guise of a landsman, appeared in our house. This serpent gleefully tattled on my father. According to him my father and a couple of his buddies met for some mornings at an appointed place, tied up their horses and went looking for a wheat field with the intention of making their own Shemurah.

Father, who never had secrets from my mother, readily confessed when confronted with the story. It no longer was a secret and my father really went after his joyful task with gusto.

The group found a most beautiful stand of wheat and purchased a portion of it from the farmer. When the time to harvest arrived they joined the farmer and participated in the garnering of their portion of the field. The guarded grain was safely poured into fresh, unused sacks and carted away for safe-keeping until milling time.

But where does one find a mill? They found one, believe it or not. It was a small, old-fashioned water mill around Whitby. Yes, the miller appreciated what they were trying to do and he co-operated fully. The group cleansed the mill with their own hands. Their guarded grain was milled in their presence and the flour packed into new flour bags. But Pesach was weeks away, so what to do with the Shemurah flour until baking time? You would never guess it.

Father had the flour placed in a corner of our "parlor." Yes, sir, right in the parlor (living room to you). Since, however, there were little children around the house and since there was a danger that they might carry "chometz" into that, now sanctified, room my father had a lock put on the door that led to the parlor to keep them out.

Before Pesach they rented the use of a small Jewish bakeshop on Centre Ave., cleansed it and koshered it in accordance with the most rigid rules and then father and his friends personally baked the Matzo Shemurah "according to law."

What joy they experienced when the Shemurah was distributed to the group and selected friends! What joy in my father's eyes when he pronounced the blessing over his own Matzo Shemurah at the first Seder! It was his triumph; he proved that it could be done.

Reader says: 'Being a Jew among Jews is easy, it's being a Jew among Gentiles that's difficult'

Dear Editor:

As Jews we have joined in a generally healthy and necessary reassertion of identity and pride. Sadly, this often manifests itself in supposedly self-protective isolation and voluntary "ghettoization."

Are we to dismiss the years of agony and frustration that were necessary to achieve political, professional and social democracy because of fear of accepting the challenge of our times? Being a Jew among Jews is easy, it's being a Jew among Gentiles that's difficult, (Israel not withstanding). Let us seek dialogue and understanding; it is our similarities that will save us not our differences.

Jewishness is being more and more defined in terms of Halachic law and kashruth as if the degree of observance denotes whether one is a first, second or third class Jew. Israel continues to condone religious control of civil matters including the branding of innocent children as "mamzerim" because of "laws" that were archaic, unjust and cruel in biblical times and have no conceivable place in a modern state. At the same time there is also a shift towards glorification of the military (many observers have noticed that the Phantom jet seems to have replaced the menorah for many Jews) and a hardening of attitudes towards the Palestinian refugee problem.

It is time to question what we are fighting for and what we are becoming. We have no or little control over what Arabs do, (so don't tell me to speak to them), but we do have a responsibility to and for Israel and Judaism. It would be sad if Jews survive only to find that the essential spirit and qualities--love and reverence for life, human worth and dignity, humility, learning and joy--which truly define Jewishness, have been lost in the process.

Marvin D. Klotz
Willowdale, Ontario

Dear Editor:

It is disheartening to read the dispatch of your correspondent, Royston Allen, from Jerusalem, on the furore caused in Israel by the missionary activities of such groups as "Jews for Jesus." Mr. Allen does not appear to be qualified to write on Judaism and Israeli affairs when he condones or supports the belief in Jesus by Jews as Messiah or prophet.

A Jew simply cannot be Jewish if he accepts the Messiaship or prophecy of Jesus as implied by Allen. The teachings of Jesus violated all the laws of the Torah in regard to the Shabbath, kashruth, divorce and other matters. More than that, it is totally incompatible with Jewish belief that God could appear among men in corporeal form.

The early Chirtians tried to convert the Jews of Judea when Jesus allegedly lived in their midst. However, the Jews then were smart enough not to accept a false messiah or prophet many of whose teachings were completely foreign to Judaism.

Jews since then have been persecuted throughout the ages in all countries for not accepting the divinity of Jesus. A terrible price has been paid in blood. They could not accept the belief that God descended to earth in the form of a man, born of a virgin mother, fathered by the Holy Ghost to preach that he was the Messiah long awaited by the Jews. It is incomprehensible that Allen, writing in a supposedly Jewish newspaper, would now want Jews not to react with "the Diaspora mentality" by rejecting Jesus.

Jewish converts to Christianity should be the last thing to happen now. Christians themselves are deserting their religion as based on a fallacy. I quote the words of Charles Templeton, longtime evangelical minister and author of a new book on Jesus: "In order to be a Christian, you have to believe certain things and I found it increasingly impossible to believe. For me,... the unique deity of Christ was not credible nor did it match my observation." (The Montreal Star, April 7, 1973, D-3).

Howard Grief
Montreal, Quebec

Dear Editor:

I shudder at the thought of Key '73. Families are ruined and peoples lives are troubled with this nightmare. The problem I am referring to is well known and much discussed; I am talking about what is generally known as "Hebrew Christians" and the likewise.

With this issue is a great deal of talking, yet I am puzzled why so little is done about it. As I understand, a positive approach to take into consideration, is to set up programs for our youth so that they shall be able to identify themselves and realize that they are Jewish, and be proud of it.

I know that the Lubavitch Youth Organization have such programs. This summer they had a Jewish Drop In Centre, and immediately afterwards in the fall, an ingenious "Succa Mobile." A succa on a truck with both refreshments and a Luluv and Esrog. The Lubavitch Youth Organization came up with approximately 5,000 Mishloach Monoss for Purim just recently, and I know they annually distribute Matzos on Pesach.

I question, however, why the city rabbis don't undertake such action? Why should this be a private affair for Lubavitch alone.

Isn't this a problem concerning all of us? Or is it that we don't care? This really troubles me. I have learned that being silent is considering admitting.

Ironically, the Lubavitch Organization seems to be small in Toronto. They don't have a Yeshiva or a large Shul, etc., yet they manage to get hold of money, time, and people. Yet, surprisingly, no one seems to help out in any way.

Why can't Ner Yisroel Yeshiva help out with its students? Why don't prominent rabbis give moral support? Why don't people give financial support? Why don't we recognize their importance.

I realize their importance and thank them for it. Congratulations Lubavitch Youth Organization.

Yossi Izchacs
Toronto, Ontario

Organizations and People

what's new...

by Miriam Herman

OVER 40?

The National Council of Jewish Women's educational series for women "over 40" was such a success another such course has been scheduled for this spring. Titled **The Challenges of Maturity**, the course is to run four consecutive Wednesday afternoons beginning April 25 at 1:15 p.m. at the Council House, north Bathurst St. The first lecture, **Are You Physically Fit?** is with Toronto general practitioner Dr. Nathan Levinne. The next week **Do You Want A Job?** will be discussed by Bette Pie, Women's Bureau, Labor Department; Reg Byron, North York Manpower Office; and Jeanne Erickson, Seneca College. The third lecture is about **Are We Trying To Be Forever Young?** discussed by Eva Kenyon, director of social services at New Mount Sinai Hospital. And the last session is **Do You Have Loving Relationships?**, with Rabbi Jordan Pearlson of Temple Sinai as the speaker.

David Peters

AJALON ANNIVERSARY

Ajalon Lodge, affiliated with the Zionist Organization of Canada, celebrated its 44th anniversary at a dinner held recently at Toronto's Sutton Place. David Peters was master of ceremonies and head table guests included Israeli Consul-General Shmuel Ovnat; Canadian Zionist Federation President and well-known MPP Philip Givens; Ajalon President Wolf Rosenblatt, Ajalon Project Chairman David Antsman; and Syd Spiegel who was in charge of dinner arrangements. ZOC Executive Vice-President Dr. George Liban expressed appreciation, on behalf of his organization, for the contribution made by Ajalon to the ZOC's Youth Centre Project in the Jerusalem Forest.

HASHOMER HATZAIR CONCERT

Among the many festivities planned by the Hashomer Hatzair Youth Movement in celebration of their 50th anniversary is a special concert being held on Saturday, April 28, at 8 p.m. at Northview Heights Secondary School on Finch Ave. W. The program includes a play, **America Hurrah**, an Israeli folkdance performance, modern interpretive dance, choral works and a special tribute to the Warsaw Ghetto fighters.

DIRECTION 73 ISRAEL

Montreal's Place Bonaventure will be the setting for the Israeli festival and exhibition **Direction 73 Israel** from April 30 to May 7. The exhibition will feature an array of exhibits, products, food and entertainment, and is the co-operative effort of Jewish communal institutions, the Place Bonaventure Merchants Association, the Israel Trade Commission and Tourist Office, and El Al Airlines.

YOM HA'ATZMAUT PARADE

The Jewish Student Federation Yom Ha'atzmaut program, set for Monday, May 7, is now in the final planning stages. The program will include a parade starting at 1 p.m. at Queen's Park and continuing down Yonge St. to the docks where ferries will be on hand for the cross-over to Centre Island for the rest of the program. The one-and-a-half mile walk should take about two-and-a-half hours. All those interested in being marshals for the parade or participants in the program (singers, dancers or actors) can call the JSF office and ask for Linda Ross or Suzy Rosenbaum.

PASSOVER PROJECT

Temple Emanu-El Sisterhood President Kay Samuels tells us that as a Passover project, the sisterhood has adopted six elderly Jewish residents of St. Raphael's Nursing Home on Yorkville Ave. They are supplying and delivering Passover meals throughout the week (that comes to 54 dinners) and some of their members will be visiting the residents during the holidays too.

MAME LOSHEN

The Yiddish students at three schools, Bialik, Peretz and the Independent Jewish Day High School, share the same teacher, Michael Fiszman, and as a result they all got together and are publishing a Yiddish newspaper called **Mame Loshen**. The first issue is already off the press--it is a collection of articles and writings and there are even some comics, in Yiddish of course. Copies are available by writing the Board of Jewish Education which helped fund the paper for the students along with the three schools.

PICASSO ART IN ISRAEL

An anonymous donor presented the Israel Museum in Jerusalem with 350 lithographs, woodcuts and linocuts by Picasso, going back to his Cubist period. Because of the large number of works, the museum had to arrange for two separate showings.

FASHION SHOW

The Philadons Service Group has been doing charitable work for more than 40 years and one of their fund-raising projects for this year is the up-coming Fashion Show and Auction Sale on Tuesday, May 1, at 8 p.m. at Temple Sinai on Wilson Ave.

ASSOCIATED ELECTIONS

The bi-annual elections for the board of directors of the Associated Hebrew Schools is scheduled for May with Samuel A. Kurtz as chairman of the nominations and elections committee.

...about people

More than 120 people attended the recent memorial meeting the Labor Zionist Movement held for the dean of their organization, the late **Israel Freeman**. A dedicated Zionist and philanthropist, he had been actively involved in numerous community endeavors and there were many tributes paid to his memory--**David Newman** spoke on behalf of Congress; **Sam Yollick** for Branch 72, to which Israel Freeman belonged; **Dora Israelson** for Pioneer Women; **Julius Sokoloff** for the Bialik Hebrew Day School; **Joshua Altman** recited a special Yiddish poem he had composed. **Cantor Abraham Wantroff** recited the El Maleh Rachamin. The younger set were there too--**Michael Freeman** played a solemn piano nocturne by Chopin in memory of his grandfather and three students from the Bialik Hebrew Day School read Yiddish poems--Mr. Freeman was founder and for many years board chairman of the Farband Folkes Shule, now the Bialik school. The meeting was chaired by Dr. **Sydney Wax**, president of the Labor Zionist Movement, Central Region.

• • •

Yosef Yaakov, counsellor of the Israeli embassy in Ottawa, will be in Toronto on Wednesday, April 25, to speak at the pre-celebration of Israel's 25th anniversary arranged by the Toronto Zionist Council. His topic--**Struggle--Survival--Success**. The celebration which is under the chairmanship of TZC president **Irving Matlow**, takes place at the Zionist Centre on Marlee Ave. and begins at 8:15 p.m. A reception follows.

• • •

Young Canadian cellist **Dennis Brott**--brother of you-know-who, and pupil of famed cellist **Gregor Piatigorsky**—is appearing at Toronto's Town Hall Friday, April 27. He is to be guest soloist at the Toronto debut of Switzerland's Vivaldi Players, a group of 13 members of Zurich's Tone-Halle Orchestra. The concert is part of the Young Canadian Performers series.

• • •

Max Goody, deputy president of the Zionist Organization of Canada, heads up the committee that is preparing a Jerusalem Pavilion for Toronto's annual Caravan festival to be held the last week in June. The pavilion, within the framework of Israel's 25th anniversary, will be co-sponsored by a number of local and national organizations and the Israel Tourist Office.

• • •

Back in the days when he was manager of the Metropolitan Opera House, **Rudolph Bing** never did get around to signing up **Beverly Sills** for an appearance there. Now that there is a new regime, the American-born opera singer (from Brooklyn) is so booked with singing engagements that she can't appear until 1975.

• • •

Former Torontonian **Norman Jewison**, the producer-director of such films as **Fiddler on the Roof**, is presently at work on a new film to be based on the career of **General Orde Wingate**. Much of the film will be made in Israel where the general is known as Hayedid (the friend) for his support of the Zionist cause and his help in training Haganah units back in the 1930s.

• • •

1973 marks the 50th yahrzeit of French Jewish tragedienne **Sarah Bernhardt** and word has it that the French theatrical world is planning some kind of special observance.

• • •

Also from France comes the news that American sculptor **Jacques Lipchitz** has been elected a member of the French Academy. The 81-year-old Lithuanian-born artist has had many of his works of art exhibited at the Israel Museum in Jerusalem.

• • •

On May 13 the Reconstructionist Rabbinical College in Philadelphia will ordain its first graduate--27-year-old **Michael Luckens**. The degree of Doctor of Hebrew Letters will be conferred on him by the founder of the Reconstructionist movement, **Dr. Mordecai Kaplan** who, incidentally, is over 90.

Jewish studies program

Young woman is first doctoral candidate

TORONTO—An attractive young wife and mother of three, Libby Garshowitz, is the first doctoral candidate to come out of the Jewish Studies program at the University of Toronto.

After receiving her BA degree in Near Eastern studies, with a major in oriental languages, Mrs. Garshowitz took time off to raise her family, returning to graduate studies nine years later. She is now working on her doctorate in Medieval Hebrew and in September will join the faculty of the Near Eastern studies department to teach Modern Hebrew.

The University of Toronto is a relative newcomer in the field of Jewish studies but has one of the most comprehensive programs on the North American continent. According to Prof. Frank Talmage, who heads the department, Toronto has surpassed other universities in the number and variety of courses offered.

"Only McGill and the University of Manitoba have a Jewish studies department," he said, "and with the decline of the program at McGill, we have definitely become the centre for Jewish studies in Canada."

The Jewish Studies program has been the recipient of a $25,000 per year grant for three consecutive years from the United Jewish Welfare Fund. When the grant runs out next year, funding will be taken over by the university for another three-year period, after which there will be a re-assessment of the financial situation.

The program is designed to provide broad acquaintance with the various aspects of Jewish culture from antiquity to the present. Prof. Talmage says the proliferation of courses offered by universities throughout North America was spurred by the establishment of the state of Israel. "There's no doubt about it," he said, "Israel is the big motivation for most of the students. If there were no state of Israel, none of this would have ever started."

Of the 400 students taking Jewish studies either as a concentrated course or as additions to their majors, many are non-Jews with an interest in Jewish history and other non-Hebrew subjects. The ones who do enroll in Hebrew quickly drop out and go on to other studies in the program. Prof. Talmage says they feel intimidated by the language before they start.

To date there have been 10 graduates from the program in different areas of Judaica, all of whom have gone into teaching at Jewish schools in the primary and secondary level.

The Jewish Studies faculty has been expanded this year. It consists of five full-time professors, plus part-time staff from other departments of the university. In 1973-74, J. Shatzmiller, a visiting professor from Haifa, will give a course in Medieval and Modern Jewish history.

Prof. Talmage stressed the need for private funds to build the department's library.

"I find it incredible that Canada is the only advanced nation in the world without a major library of Judaica," he said. "Most of our books come from Israel or the United States and the cost is enormous."

A recent purchase from Harvard University was made possible through the assistance of the Mary Goldblatt Judaic Fund. It was a rare collection of 300 North African imprints from Tunisia.

"I'm not suggesting that people think of adding to the library only in terms of a memorial tribute," Prof. Talmage said. "But a city that has such a vital Jewish community should take pride in the acquisition of Judaica that would match other great universities throughout the world."

What he would like to see would be voluntary contributions to the library for family simchas and other happy occasions.

As he puts it: "Here you have something of lasting value for the whole community."

Libby Garshowitz, first doctoral candidate of Jewish Studies program (Medieval Hebrew) at the University of Toronto, is shown here using a microfilm reader in her research.

Community effort gives needy traditional Passover

TORONTO—Members of the entire community have joined in wholeheartedly to assure that patients in hospitals and nursing homes, the elderly and the underprivileged are observing Passover in traditional fashion.

An official of Co-ordinated Services to the Jewish Elderly, the division of the United Jewish Welfare Fund which co-ordinated Passover arrangements, said she was literally swamped with offers of financial assistance and other help as well as home hospitality. At least one elderly woman has been extended home hospitality for the entire week.

For the first time ever, a Seder was conducted at New Mount Sinai Hospital with patients and medical staff participating. There were Seders at St. Raphael's and Cheltenham nursing homes. The Eitz Chaim choir provided Passover programs during the week at Elm Tree, Bayview Villa and Cummer House nursing homes. The Association of Senior Clubs sponsored a Seder at Council House on the second night of Passover.

Hillel provided University of Toronto students to conduct the Seders and to help the elderly prepare their homes for the holiday.

Through the efforts of Rabbi Joseph Kelman, coordinator of chaplaincy services of the Canadian Jewish Congress, arrangements were made for most hospitals to serve Passover food.

More than 500 meals were delivered to nursing homes. Food for indigent patients in these homes was supplied by the Eglinton chapter of B'nai B'rith and Temple Emanu-El Sisterhood. Sharon chapter of B'nai B'rith delivered matzos.

Through "operation outreach" members of Shaarei Tefillah Sisterhood surveyed the Jewish elderly living in subsidized housing to determine their Passover needs and arrangements were made for the necessary assistance.

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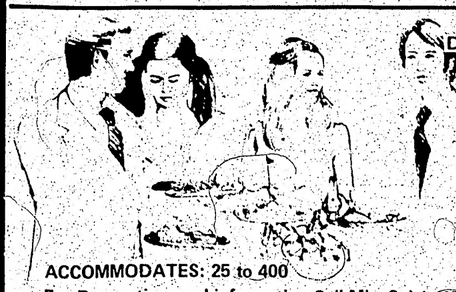
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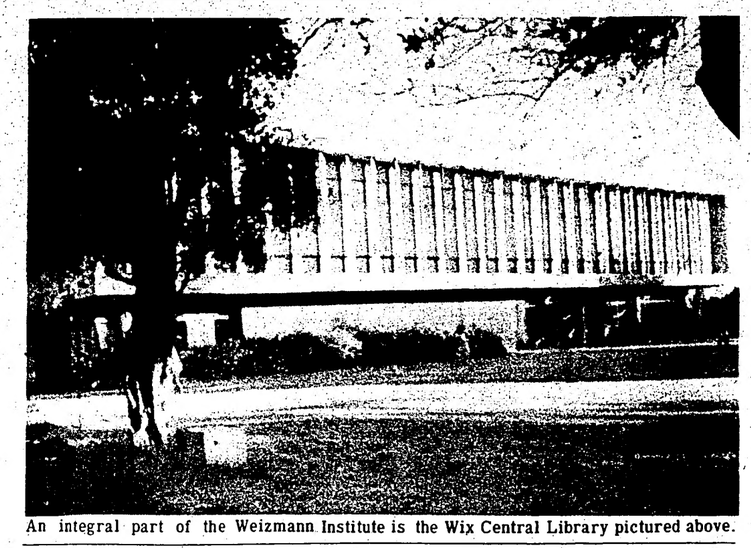

An integral part of the Weizmann Institute is the Wix Central Library pictured above.

Noted Israeli scientist will speak at 1973 Weizmann lecture series

TORONTO—

A Sherman professor of physical chemistry at the Weizmann Institute of Science in Rehovot, whose specialty is brain research, will be the speaker for the 1973 Weizmann Lecture Series to be held in Toronto and Montreal.

Dr. David Samuel will speak on **New Uses of Isotopes in Brain Research** in the series which is being sponsored by the Scientific Council of the Canadian Society for the Weizmann Institute of Science.

According to a spokesman for the society, the series—a first of its kind in Canada—will serve a twofold purpose of honoring the name of Chaim Weizmann, Israel's first president, and introducing some of the leading scientists at the institute which bears his name to interested laymen.

Each year the Weizmann Lecture will be sponsored by an officer of the Canadian Society. This year's sponsors are Mr. and Mrs. I.C. Pollack of Quebec City.

Dr. David Samuel

Dr. Samuel will speak in Montreal at the McGill Faculty Club May 1 and in Toronto the following day at the Clarke Institute of Psychiatry.

Born in Jerusalem in 1922, Dr. Samuel, who is the grandson of the late Viscount Samuel, first British High Commissioner of Palestine, first became associated with the Weizmann Institute in 1949.

Although he has been a research fellow at a number of universities in Britain and the U.S., Dr. Samuel feels a strong bond with the Weizmann Institute and believes it is making a valuable contribution to Israel.

"Most of us stay in Rehovot because it is a challenge on our own ground," he says in Joseph Wechsberg's **A Walk Through The Garden of Science**. "In this competitive business of science it was Dr. Weizmann's idea to get there a little earlier than the other fellow and do it a little more elegantly. Meyer Weisgal understood Weizmann's spirit and carries on the legacy as Weizmann's faithful trustee. The Weizmann Institute raises Israel's reputation by producing first-rate scientists and doing first-class scientific work."

Israel Bond drive prospects are of 'unprecedented scope'

TORONTO—

Toronto can look forward to a 1973 Israel Bond Drive of unprecedented scope as a result of the new plans drawn up by the campaign cabinet. Committee and division chairmanships already accepted by community leaders indicate a strong, experienced leadership team geared to meeting the challenge of Toronto's $12 million Bond quota for 1973.

A major thrust of the efforts will be directed at reaching out to the very high percentage of Jewish families who are unaffiliated with any congregation, and thus do not take part in the annual High Holy Day Appeals for Israel Bonds held in some 50 Toronto congregations. Some estimates place the percentage of unaffiliated as high as 40 per cent.

Among committee appointments announced by General Chairman Donald Lipman were the following: Nathan Arback, chairman, Synagogue Committee; Arthur Weinstock and Ben A. Himel, co-chairmen, Committee on Honors; Bert B. Wells, chairman, Guardians Committee.

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Beth Torah Congregation

ELECTION

The following Officers for the Beth Torah Congregation, were elected at a General Meeting held on Sunday, April 8th, 1973.

Benjamin Eidelman	President
Lou Lukofsky	1st Vice-President
Nick Ehrenfeld	2nd Vice-President
Morris Turk	Parnes
Morris Herling	Gabbi
Jack Rothman	Treasurer
Mollie Rothman	Recording Secretary

All the Officers were elected by acclamation.

The New Board of Trustees will be elected at a special meetings to be called for that purpose.

HELP US HELP

WILL YOU SHARE?

Donate your useable furniture, appliances and clothing.

Your support will benefit Jewish education and charities locally, and in Israel.

We are pleased to announce that the revitalization of the pick-ups is due to the grant from the Federal Government which we received.

Pick-ups are made Monday through Friday.

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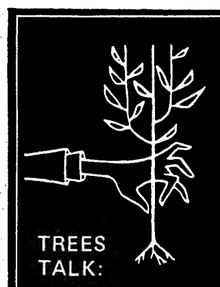

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GREENWIN DEVELOPMENTS

WEIZMANN INSTITUTE OF SCIENCE

The Canadian Society for the Weizmann Institute of Science in co-operation with Mr. and Mrs. I. C. Pollack of Quebec City

presents

THE 1973 WEIZMANN LECTURE

given by

DAVID SAMUEL Ph. D.

Sherman Professor of Physical Chemistry at the Weizmann Institute of Science, Rehovot, Israel

Topic:

LEARNING AND MEMORY

Research on the Brain at the Weizmann Institute

Wednesday, May 2nd, 1973 at 8:15 p.m.

McLaughlin Planetarium, Royal Ontario Museum.

Admission by ticket only. Tickets can be obtained free of charge, from the office of the Canadian Society, 20 Eglinton Ave. East, Suite 203. Phone: 481-4438.

What is the physical basis of learning and of memory? How does the brain control any abnormal behaviour? What is the role of oxygen in the brain? Can drugs increase the capacity to learn?

These are some of the problems that are being tackled in depth at research centres throughout the world, including the Weizmann Institute of Science.

Fares, hotels main reasons for using a travel agent

TORONTO–

It is impractical to arrange a visit to Israel without a travel agent. There are two reasons for this:

–The airfare to Israel is between $396 and $1,412 (both from Montreal). Between these two extremes there are a great variety of fares available. You should have the services of an expert in order to be able to choose the time, period and price range that best suits the traveller.

–A visit to Israel always necessitates the use of a number of hotels, and the services of transportation companies. Very few of the hotels will answer a personal request for reservations and none of the touring companies will.

The travel agents are also kept up-to-date through their contacts with counterparts in Israel, the airlines, the news media of the travel trade and the local Israel Government Tourist Office. Any change in the pricing, airline regulations, fare structures, currency rules, inoculation etc.--all these are brought to their attention at once.

The amount of foreign currency that may be brought into Israel is unlimited, whether cash, Israel Independence or Development Bonds, or traveller's cheques. Tourists are allowed to bring in and take out up to 100 Israeli lira.

When leaving the country tourists may reconvert into foreign currency not more than 126 Israeli lira (approx. $30). This reconversion is usually done at the airport's bank branch after check - in and after having paid the airport tax.

Many visitors try to avert this reconversion at the airport as the lines tend to be long, and a visit to the airport's duty free shops is a must. So they reconvert the Israeli lira left in their pockets during their last day--or just make sure that they do not carry too many liras.

Most shops, restaurants, hotels and sightseeing companies accept dollars when making payments. The price is always calculated on the basis of the legal rate of exchange and so you lose nothing by carrying dollars instead of exchanging large amounts into Israeli lira.

It is legal for Israelis to accept foreign currency in lieu of payment--provided they are willing to do so

Tel Aviv's seashore is lined with new hotels that can meet the needs of the expected 700,000 tourists this spring and summer. Starting with the Hilton, (far back), the expanded Sheraton, the brand new Plaza, the recently opened Grand Beach, the Dan Hotel and others, the list of the new tourist facilites in this Israeli town is an impressive one.

Israel attracts 100,000 for Passover festivities

JERUSALEM (JCNS)–

Despite reports by hoteliers of a number of cancellations, the Israeli Ministry of Tourism said that almost 100,000 tourists have come for Passover and the Easter holidays. This is a 40 per cent increase over last year.

About 80,000 visitors arrived by air on 63 special flights planned by a variety of airlines. El Al brought in 15,000 last week alone, which is 2,000 more than the same week last year.

In addition to the Queen Elizabeth 2, 11 other special cruise ships arrived at Israeli ports bringing a total of 8,000 visitors, many of them Christians. There was also a special delegation of 450 Bahais coming to elect a president and executive for their world community, whose headquarters is in Haifa.

The Israel Defence Forces for the first time invited individual tourists to join them for the Seder. Kibbutzim and hotels arranged Sedarim and in Jerusalem the municipality sponsored a "Seder at a Desert" in the Jerusalem Forest.

The ministry of tourism has also announced that 20,000 seats along the route of the Independence Day parade have been reserved for tourists with the qualification that they must have entered the country after April 1.

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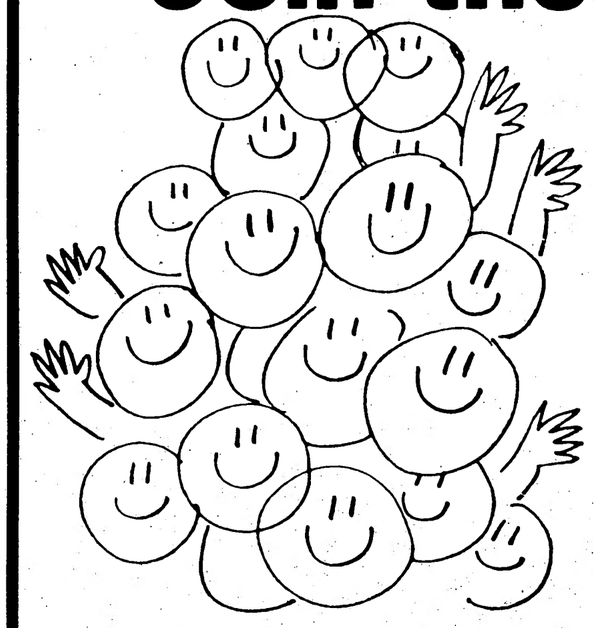

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103	Apr 30	May 14	$492	$530
104	May 14	May 28	$492	$530
105	May 28	Jun 11	$492	$530
106	Jun 11	Jun 25	$564*	$602*
107	Jun 25	Jul 9	$564*	$602*
108	Jul 2	Jul 23	$564*	$602*
109	Jul 9	Jul 23	$564*	$602*
110	Jul 16	Jul 30	$564*	$602*
111	Jul 23	Aug 6	$564*	$602*
112	Jul 30	Aug 13	$564*	$602*
113	Aug 6	Aug 20	$564*	$602*
114	Aug 13	Aug 27	$564*	$602*
115	Aug 20	Sep 3	$564*	$602*
116	Aug 27	Sep 10	$564*	$602*
117	Sep 3	Sep 17	$564	$602
118	Sep 10	Sep 24	$492	$602
119	Sep 17	Oct 1	$492	$530
120	Sep 24	Oct 8	$492	$530
121	Oct 1	Oct 15	$492	$530
122	Oct 8	Oct 22	$492	$530

3 WEEKS

Tour No. 1	Mont-Tlv Monday	Tlv-Mont Monday	Air Fare Montreal	Air Fare Toronto
202	Apr 23	May 14	$492	$530
203	Apr 30	May 21	$492	$530
204	May 7	May 28	$492	$530
205	May 14	Jun 4	$492	$530
206	May 21	Jun 11	$492	$530
207	May 28	Jun 18	$492	$530
208	Jun 4	Jun 25	$564	$602*
209	Jun 11	Jul 2	$564	$602*
210	Jun 18	Jul 9	$564*	$602*
211	Jun 25	Jul 16	$564*	$602*
212	Jul 2	Jul 23	$564*	$602*
213	Jul 9	Jul 30	$564*	$602*
214	Jul 16	Aug 6	$564*	$602*
215	Jul 23	Aug 13	$564*	$602*
216	Jul 30	Aug 20	$564*	$602*
217	Aug 6	Aug 27	$564*	$602*
218	Aug 13	Sep 3	$564*	$602*
219	Aug 20	Sep 10	$564*	$602*
220	Aug 27	Sep 17	$564*	$602*
221	Sep 3	Sep 24	$492	$530
222	Sep 10	Oct 1	$492	$530
223	Sep 17	Oct 8	$492	$530
224	Sep 24	Oct 15	$492	$530
225	Oct 1	Oct 22	$492	$530
226	Oct 8	Oct 29	$492	$530

*Compulsory land arrangements required. Minimum $70

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Duration	To	Validity	Air Fare Montreal	Air Fare Toronto
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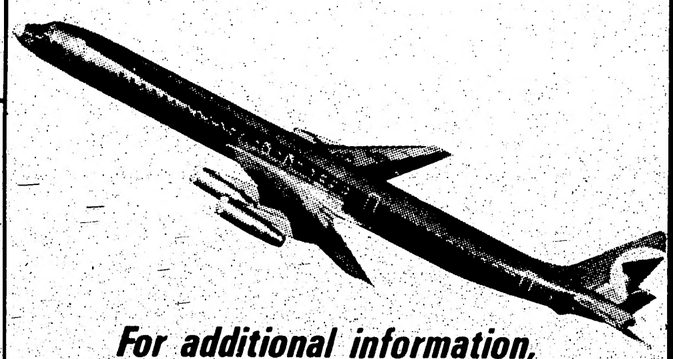
44 days	Israel*	June-July-August	$609	$647
90-150 days	Israel*	June-July-August	$648	$686



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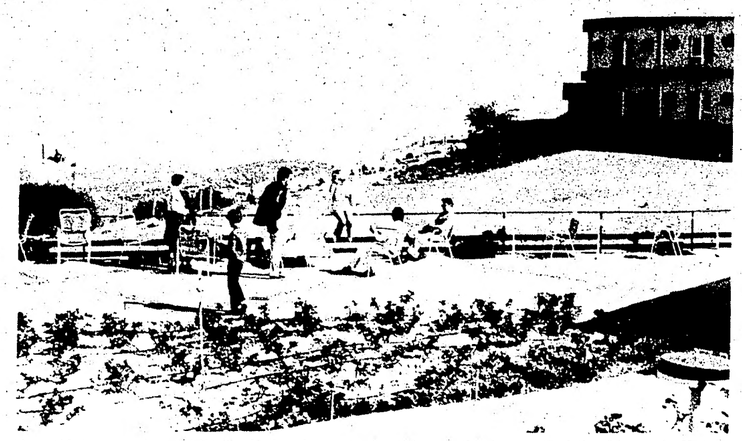
Goats and camels were once the chief residents of Arad



Beautiful, spacious hills of Arad, as seen from the terrace of the Massada Hotel.

Children playing ball at the Centre for Asthmatic Children in Arad. Pollen checks are made regularly throughout the town, to maintain a high comfort level for asthma sufferers.

ARAD-

The place is Arad, a development town in the Judean Desert overlooking the Dead Sea. And one of its great assets is the purity of the air--a resource so valuable that town bylaws protect the precious commodity. As a result, sufferers from asthma and other allergy - related breathing problems who aren't quite ready to pitch a tent in the desert can start breathing sighs of relief in Arad's smokeless pollen-free air.

Eleven years ago there was nothing but Bedouin goats and camels on this plateau in the Judean hills. The goats and camels are still there, but now the scene includes swimming pools, air conditioning and 2,300 young families in Israel's best planned development town. Not just for travellers who will do anything for a breath of fresh air, Arad's plateau location also makes it an appealing base for exploring the Dead Sea area or a convenient stopover spot between Tel Aviv or Jerusalem and Eilat and the Red Sea.

On the health front is Arad's Asthma Rehabilitation Institute. A maximum of 40 youngsters, mostly Israeli, live at the institute, go to local schools and are adopted during their stay by Arad families. Children stay at the institute for at least a year. There's a long waiting list of young children but anyone can check in at the institute's outpatient clinic. The institute's director, Dr. David Toshner, recommends that potential patients bring medical reports from their own doctors.

A 600-bed sanatorium is under construction, but for most asthmatics whose condition is caused by allergies the essential ingredient in relief is the clean air. To make sure the air stays that way, Arad's founding fathers legislated against industrial smokestacks and the town ordinances outlaw all flora considered a respiratory menace by the president of the Israeli Society of Allergenists. Even for trees low in pollen, the law specifies how many of each type can be planted per square metre. Anyone planting anything without an official OK may be asked to defoliate his garden. And not only visible hazards are checked. The air is tested daily for pollen, fungus and mold.

All this clean air plus the plateau's cool nights and the new town's new hotels make Arad a choice stopover spot for touring the area. To the north along the Dead Sea is Masada. The hilltop palace-fortress with swimming pool and Roman baths was built 2,000 years ago by Herod the Great. It was here that a thousand Jewish zealots fled after the fall of Jerusalem in 71 A.D. When defeat was inevitable, they chose to kill themselves rather than surrender to the Roman army. Today Masada is easily accessible by a three-minute cable car ride or a more grueling climb up the "snake path." The climb is best made predawn, especially in summer.

A few kilometres (miles) north of Masada is Ein Gedi, a desert oasis with waterfall and natural swimming pool. Nearby is a kibbutz and Tel Goren, the remains of the ancient Ein Gedi.

Continuing on the road to health, farther south on the Dead Sea are the sulphur springs at Hamei Zohar and the medicinal mud at Ein Bokek. The Dead Sea, lowest point on earth, is 33 per cent solid. The sulphur in the high mineral content is claimed to be therapeutic for sufferers of rheumatism and skin diseases. At Hamei Zohar, bathers staying more than a day are asked to bring a medical report from their doctor or be examined by the medical staff at the hot springs. The famous beauties of ancient times luxuriated in Ein Bokek's therapeutic mud, now believed to be helpful in the treatment of rheumatism and to contain hormones beneficial in treating gynecological problems.

The Museum of the Dead Sea, "Beit Hayotzer," is south of the hot springs in Nve Zohar.

Near the southern end of the Dead Sea were the biblical towns of Sodom and Gomorrah, whose wicked inhabitants were destroyed by fire and brimstone. Today Sodom is the site of the Dead Sea potash works. Many of Arad's settlers commute to the Dead Sea Works although Arad's own light industry is developing along with the population.

Arad is the Israelis' pride and joy when it comes to development towns. Unlike other development towns where most of the developing was left to new immigrants, many of the first settlers in Arad were Sabras -- native-born Israelis. There were more than a thousand applications for the first housing available for 70 families. Now 40 to 50 new families are integrated into the town each month.

Not all Israelis have telephones

JERUSALEM-

While the telephone services have increased and most Israelis receive their telephones after relatively a short period of waiting there are still many who do not have telephones so do not try to look for your relatives and friends in the telephone book as the mere fact that they are not listed does not mean that they are not there. Simply--they do not have a telephone.

Telephone books are available in Israel in English. Every hotel has them, the larger ones have a copy in every room.

If you need information dial 14 (anywhere in Israel) and ask for an English speaking operator. Some other useful numbers: overseas calls -- 18; police -- 100; first aid -- 101; and weather forecast -- (03) 62, 52, and 41.

If you wish to know the time when Sabbath and the holydays commence in the city you are in you may receive this information by calling 14. You pay in Israel for every call, even the local ones, and there is no time limit. Hotels and some shops charge you more than the regular price for the use of their equipment.

Tokens for the use of public telephone booths can be bought at post office branches and kiosks.

There are no person-to-person calls within Israel.

For tourists trying to call friends or relatives in kibbutzim, it should be noted that there is usually only one telephone in each settlement, and it is located in the secretariat. While it is preferable to send telegrams to these settlements, or write a letter, you may try to place a call during meal times when most of the members are in the dining hall, which is usually near the telephone.

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Have you noticed that wherever groups of people gather, sooner or later travel becomes the major topic of conversation. It seems that everyone is on the verge of either taking a trip or has just returned from one. Just drop the word that you are about to take off somewhere and you are sure to be flooded with all sorts of advice on how to go about it, wihtout any regard as to your tastes or your budget. Suddenly all your friends have become "travel agents".

Our advice is to listen politely—then seek the help of a professional as you would for any other expenditure of a similar magnitude. Professional travel agents, devoted full time to their work, find it difficult to keep abreast of complicated air fares, changing hotel managements, new travel products and techniques. It is just not possible for your well meaning friend to really be aware of all the elements necessary to get you the best value holiday for any given price range.

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Hebrew University gets new facilities given by Canadians

JERUSALEM–

A double ceremony, featuring the establishment by distinguished Canadians of new facilities on the Hebrew University's Mount Scopus campus, recently marked the start of a week of activities at the university.

The new facilities, for which ground was broken, are the Allan Bronfman Family Reception Centre and the Segals Building for Jewish Studies. They are to rise next to the Faculty of Law.

Preceding the groundbreaking ceremonies was a luncheon at the Berman Restaurant on Mount Scopus, attended by Canadian Ambassador T. Paul Malone, the Bronfman family, of Montreal, including Mr. and Mrs. Allan Bronfman and their son and daughter-in-law, Peter and Diana Bronfman, Mr. and Mrs. L. M. Segals also of Montreal, a representative of the Druze community in Israel, Sheikh Kamil Tareef, of Julis Village near Acre, members of the university's board of governors, and university representatives headed by its president, Avraham Harman.

The Reception Centre is established by Peter Bronfman and his brother Edward, member of the university's board of governors, and their families, in honor of their father's 75th birthday. The building will be a landmark on the rebuilt Mount Scopus, as tens of thousands of tourists and other guests in future will leave from that centre for tours of the campus.

Allan Bronfman, a deputy chairman of the university's board of governors, and the founder and long-time president of its Canadian Friends Association, is a veteran leader of the Canadian Jewish community. He has for decades supported and given counsel to the university, his attachment dating back to pre-state days and the university's severance from Mount Scopus. Since 1967 he led the Canadian Friends in the rebuilding of that campus.

Allan Bronfman speaks at the ground-breaking ceremony for the facilities at the Hebrew University's Mount Scopus campus which will bear his name. Left to right are: Mrs. Allan Bronfman, University Vice-President Bernard Cherrick; Mrs. T. Paul Malone, wife of the Canadian Ambassador and Avraham Harman, president of Hebrew University.

The Institute of Jewish Studies, which soon will move into a new home, opened on Mount Scopus in 1924 a few months before the university was formally dedicated. It has since built a reputation as the world's leading centre for scientific Jewish studies, attracting internationally renowned scholars and training successive generations of teachers and researchers who today staff this and other universities in Israel and abroad. Meier and Henrietta Segals have long been identified with the cause of Jewish learning on an academic level. Elected an Honorary Fellow of the Hebrew University in 1969, Segals is active in the university's Canadian Friends Association and supports causes furthering higher education in Israel.

Hebrew University Vice-President Bernard Cherrick, who chaired the groundbreaking ceremonies, spoke as the university representative who had had the longest connection with Allan Bronfman and his wife Lucy. Recalling 25 years of contact with the Bronfman family, Cherrick said that they had shared happy and sad occasions. He referred to Allan Bronfman's leadership on behalf of the Jewish General Hospital, the United Jewish Appeal and Israel Bonds, adding that "we at the Hebrew University are particularly grateful that of all causes to which Allan Bronfman has given his energy and time, the university has taken first place."

Plans for missile factory shot down

ANTWERP (JCNS)–

A decision whether to allow a factory to be built in Belgium to produce under Israeli license the Gabriel missile, the Arava short take-off and landing aircraft and electronic equipment has been postponed indefinitely by the Belgian government.

Belgian businessmen supported the plans of a Belgian company to open this $35 million factory with the aid of Belgian, American, Israeli and other Jewish capital, but the Senate Foreign Affairs Committee has advised against building the plant.

Apparently, the government wants to avoid a clear cut decision at this stage. More representations to influence the government to give a favorable decision will be made later. The project possesses many economic advantages for Belgium. The factory was planned for Liege where there are many unemployed workers.

The Belgian government has been under pressure from the Arab Boycott of Israel Office in Damascus and the Belgian-Arab Chamber of Commerce not to proceed with the factory scheme.

The murder of Guy Eid, Belgian charge d'affaires, with two American diplomats by Black September Arab terrorists in Khartoum on March 2 and the downing of a Libyan airliner in the Sinai Desert by Israeli aircraft in February are believed to have contributed to the postponed decision of the Belgian government.

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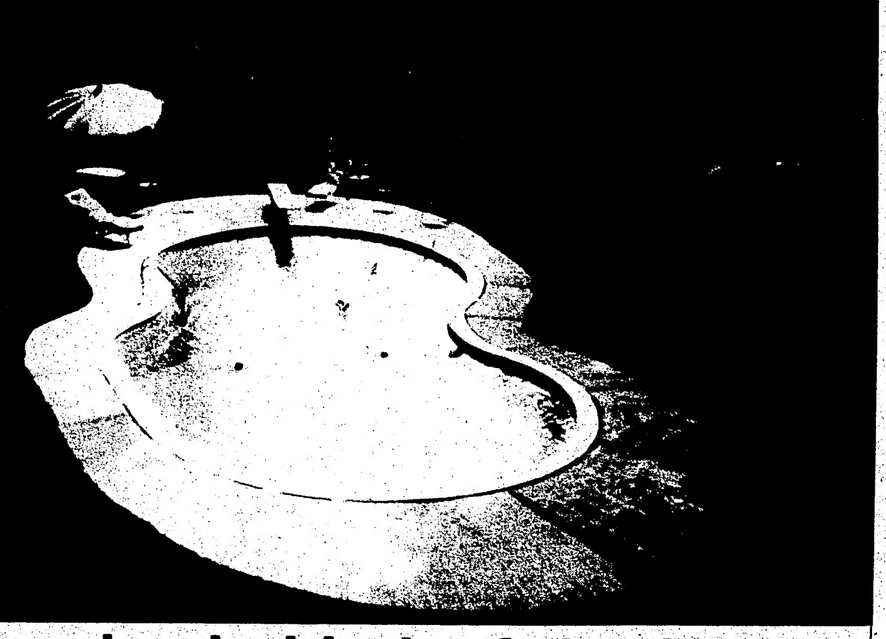

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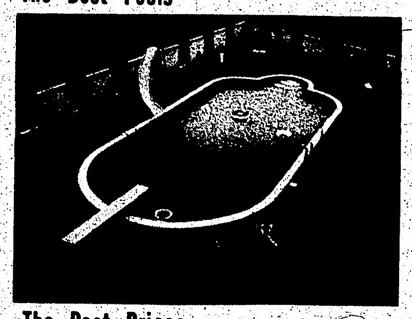

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Jewish divorce eased by judgment

Cont'd from Page 1

band which mainly ascertain that he is giving this Get of his own free will. All of the writing tools must bec long to the husband. (If the scribe writes the Get on paper that the husband did not give him; then the Get is void.)

Either the husband or a representative presents the Get to the woman and she must answer a few questions which, in essence, states that she receives the Get of her own free will and also all her claims (financial, children) have been settled or the couple will not be considered divorced.

"Essentially, where both parties are in agreement, it is very easy to get a Jewish divorce. According to Rabbi Felder, "We are interested mainly that things be done in a Jewish way."

Rabbi Felder went on to note that, by law, rabbis should try to keep a marriage together, but, if it appears that the marriage is truly an unhappy one, then, according to a saying, a rabbi "should not rest his head until he can help a woman who seeks a divorce."

Outside Israel, it is naturally necessary to satisfy the requirements of civil law as well. Once this is fulfiled and the Get is completed, both parties are allowed to remarry anyone (except a Cohen cannot marry a div rcee) after 92 days. The + is in case the woman is found to be pregnant.

Rabbi Felder--like nearly all rabbis today--encourages the completion of a civil dissolution of marriage by obtaining a Get as well. The pamphlet sent to lawyers by the Beth Din notes:

"Long experience has taught us that while the client himself may not be religiously inclined, or the bitterness of the moment shuts out all thought of remarriage, in due time he or she finds that parents or a future mate, or parents of such a future mate, insist upon a religious divorce..."

Dedicate research foundation

Cont'd from Page 1

standing of Judaism and Zionism, expressed in an act of social responsibility. He added a special word of gratitude to the two brothers of Eliezer Kolatacz, Sam and Adam, who by their efficient handling of the estate had materially increased the research funds available.

Prof. Gross, born and educated in Canada, described the work of the Department of Experimental Medicine and Cancer research in its step by step accumulation of understanding of the dread disease. He acknowledged his debt to Canada for his own education and scientific training, and for the present help that he hoped would be instrumental in this department's playing an important role in the ultimate conquest of cancer.

The Kolatacz brothers then presented a check to Harman who responded, "On behalf of the university I accept this as a sacred trust." A plaque adjacent to the research laboratories was then unveiled by Mrs. Wolf, linking the Kolatacz bequest with the university in perpetuity.

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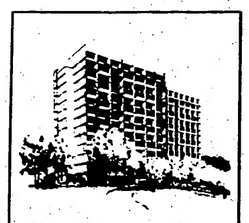

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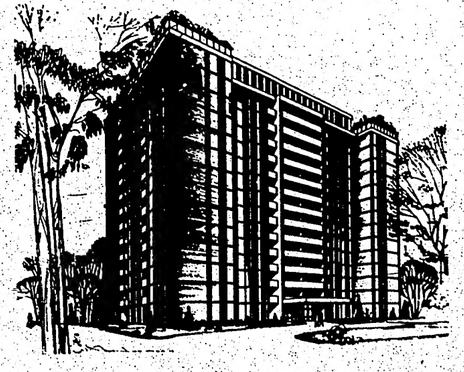

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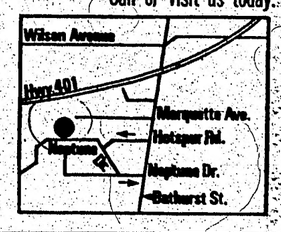

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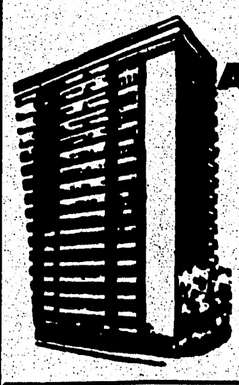

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Arts

Choral group, orchestra team up for joint concert

By GARY LEVINE
OTTAWA–

The Jewish Community Centre of Ottawa presented a joint concert Sunday night of its symphony orchestra and its choral music group. The concert was held in celebration of Jewish Music Month, as proclaimed by the National Jewish Welfare Board in New York City.

A capacity crowd of more than 450 people attended the concert staged at the Jewish Community Centre on Rideau Street in downtown Ottawa. The audience was treated to a diverse program of symphonic and choral music, ranging from classical composition to selections of Jewish and Chassidic melodies.

The evening began with the **Ludmilla Overture** by Glinka and **Symphonie No. 7** By Beethoven played by the orchestra, conducted by Armand Weisbord.

Then the choral group, under the direction of David Galbraith, presented its arrangements of **Ma Tovu** by Lewandowski, **O Jour Memorable** by Halevy, **Oif'n Pripenchik** by Zilberts, **A Hebrew Medley** arranged by Galbraith, and the traditional Russian **Kalinka**. Choral solos were performed by Cantor David Nemtzov, Anita Pollak, Sandi Thomas, Dorothy Raichman, and Al Shapiro. The choral group was accompanied on piano by Bertha Gurofsky.

The Ottawa Journal, in its review, called the concert "ambitious" and "spirited" and said, "it was all most pleasing and greeted with enthusiasm by the large audience."

The musical programs of the Jewish Community Centre are presented through the centre's music committee, chaired by Mrs. Blanche Loeb.

Ottawa is unique, in that it is the only city in North America with a Jewish population of under 40,000 to have its own Jewish Community Orchestra.

Weisbord, who received his musical experience under such greats as Ravel Stravinski, Casals, and Prokofiev, organized the symphony orchestra in 1970 as a musical outlet for dedicated amateurs. A number of his musicians, however, have gone on to study at conservatories and to play professionally.

The Jewish Choral Group has been under the direction of David Galbraith since 1970. Previous to that, it functioned for a number of years under the direction of the late Cantor Rabin.

Awards to outstanding citizens to commemorate their contributions to Israeli life and culture, will be made on Independence Day next month. Hanna Marron, one of Israel's best known actresses will receive recognition as the First Actress in Israel. Educators, scientists and business leaders will also be honored in the anniversary celebrations.

30 cantors join musical forces

By SAMUEL LEVITAN
TORONTO–

Beth Sholom Synagogue recently sponsored a Festive Pre Yom Ha'atzmaut Concert, which took place in the sanctuary, featuring their chazzan, Cantor Ephraim F. Rosenberg, assisted by the Ensemble of the Jewish Ministers Cantors Association of the United States and Canada. This choral group comprising 30 cantors was directed by the well-known conductor, Seymour Silbermintz, with the fine New York accompanist Jack Barash at the piano.

While it was expected that a choral ensemble of 30 cantors would result in a group of 30 individual soloists sounding as such, the contrary was the case. Conductor Silbermintz has reasonably blended and balanced these voices, achieving a number of beautiful nuances throughout their performances.

This was shown at the outset in the **Horioh** by Lewandowsky, the **Havdoloh** of Zavel Zilberts which also featured the fine musical soloist, Cantor Charles Bloch, who incidentally also sang outstandingly the familiar **V'lirushalayim Ircho**, as arranged by the late Abraham Ellstein. In the **Zmiros** adapted by Oscar Julius, the group again showed their good qualities which was rendered with a fine quartet of four cantors as soloists.

One of the highlights of the evening was the unusual singing and presentation of the familiar recitative of Zavel Kwartin, **B'Rach Dodi** performed by Cantor Zvi Aroni, who again sang an Israeli Hora in the second part. The surprise of the concert, was the appearance of 94-year-old Cantor Hirsh L. Chazin. Despite his advanced age, his rendition of the **Birchat Kohanim** was memorable, and the audience was rapturous in its enthusiasm of his singing, which was with a clear and steady voice.

Although there were other cantor soloists who performed throughout the program, this writer is obliged to admit that it was our own Cantor Rosenberg who played the key role in the proceedings; not only in his organization of this event or in his moving few words, but in the singing of the two items which were programmed. These were the Yiddish song **Der Amoliger Yid**, in which all the pathos and humor were distinctively brought out, and the second number, Machtenberg's **Shehecheyonu** where he was joined by the ensemble in a rousing and stirring rendition.

He also additionally sang **Oseh Shalom B'moro** and **Bashanah Habah**. In the latter, he was joined by Cantor Asher Balaban. His son, David Rosenberg, possesses an unusual musicality as well as a beautiful voice, and assisted by the ensemble, gave us **Yerushalayim Shel Zahav** in which the audience joined in the refrain.

Mention is also due to the Yeoman pianistic efforts of Jack Barash, whose musical contributions were certainly an asset to the success of the evening.

Reservations pouring in

Lubavitch to repeat Song Festival

TORONTO–

The executive of the Lubavitch Youth Organization of Toronto has announced it will again sponsor a Chassidic Song Festival this year, on June 12 at Massey Hall.

The Lubavitch office reports that it is already receiving requests for further information and reservations. The success of last year's concert exceeded the wildest expectations of the organizers. It was such a smash - hit, both musical-wise as well as attendance-wise, that the unexpectedly large crowds streaming to Eaton's Auditorium created unforeseen chaos.

Hundreds of chairs were quickly added and squeezed into wherever an empty space could be found, and young people filled every inch sitting on floors. Hundreds of people had to be turned away, including a number of prominent guests who arrived late.

To prevent any recurrence of last year's situation, the organizing committee arranged that this year's concert will be held in Massey Hall. The concert itself will also be enlarged. All seats this year will be numbered and strictly reserved to the ticket-holders.

A spokesman for the organizing committee also announced, however, that hundreds of seats have already been reserved. All those interested are urged to order their tickets as soon as possible to avoid later disappointments. Present projections are that there will probably be no tickets available at the gate the evening of the concert. Reservations can be made by calling the main office of Lubavitch at 44 Edinburgh Drive, Downsview; telephone 633-8020.

Bikel lives up to his reputation

music review

By RICK KARDONNE

Theodore Bikel has been around for over 15 years, yet he remains as fresh and as enjoyable as always. This is the mark of a great performer; the ability to withstand the test of time.

Performing to a packed and enthusiastic audience at Beth Tzedec, Bikel aptly displayed all of the qualities that make him the foremost Diaspora Jewish troubador of our times; his big, jovial appearance, his deep, rich baritone voice, his considerable ability not only on guitar but also on harmonica, his fascinatingly lucid explanations of every song he sang, and, above all, his total sincerity as a committed Jew which unites all generations.

The highlight of the performance came at the end of the first half of his 2 1/2 hour program, when Bikel performed three modern Soviet Jewish freedom songs. These songs are from his extremely important album **Silent No More**, which I believe must be played over the media both as a moral support for Jews who are trapped behind the Iron Curtain and also as a source of inspiration for idealistic Jewish youth here in North America.

The close of this segment was the highly effective **Am Yisrael Chai**, which, in the pattern of many traditional Lubavitcher communal singing chants, begins in a slow, deliberate minor key, slowly escalating both in speed and purpose until it climaxes in a dramatically - rousing finale.

He also sang some Hebrew songs (he ended the program with **Yerushalayim Shel Zahav**), a few Yiddish songs and one song each in Spanish, Rumanian, Russian and Flemish. Of the English-language songs he performed, two of them, **Hard Times** (a sharp, first-rate message concerning cheating and backstabbing done in the style of Oscar Brown) and Jacques Brel's meaningful **If We Only Had Love** were excellent choices.

He performed one funny Yiddish number early in the show about a mother whose son was a genius; the audience responded most enthusiastically. With his warm, infectious personality, plus the fact that he is one of the world's leading anthologists of Jewish folklore from not only Eastern Europe but also from such places as Greece, the Caucasus and Yemen, Bikel can probably do more to bring North American Jewish youth back to its cultural roots than can a hundred academics.

I believe that this audience at his Beth Tzedec concert, as well as an increasingly numerous North American Jewish majority, has now reached a sufficient level of Jewish consciousness so that Bikel no longer will have to dilute his programs with Scottish drinking ditties and old Weaver lullabies in order to sustain attention as he did to a limited extent on April 5 but not nearly as much as in the recent past). Bikel can be truly free to be himself and freely share with his future audiences the full entirety of his rare and uniquely extensive knowledge of all forms of Jewish music. He is already heading in this direction as Jewish consciousness among young people increases and will continue to be a valuable link between our heritage and our present condition.

All in all, it was a most refreshing (and yet not mindlessly frivolous) evening. In an era when so many North American folk performers come on so pretentiously serious, the spirit of Theodore Bikel remains forever young, progressive and spontaneously lucid: in short, a personification of the immortal Jewish soul.

Among the other recent music events was an Oneg Shabbat service composed by Rochester's Michael Isaacson, presented at Holy Blossom Temple on April 6. Isaacson's somewhat heavy, melodious music shows the obvious influence of Gustav Mahler.

Some of the individual movements were quite tuneful as they were rendered a sensitive performance by Cantor Sheldon Merel and the Holy Blossom choir led by Michael Cole. As a whole, however, I felt that the service lacked sufficient musical variation within itself to sustain lasting interest. Except for the spirited **Kiddush**, the Mahler imprint in the composition made it sound just a bit too subdued and sweetly melancholy for the spirit of Oneg Shabbat.

He can wax poetic in news dispatches

NEW YORK (JCNS)–

One member of the United Nations correspondents' corps is a Yiddish poet -- Wolf Pasmanik.

He is associated with the World Union Press and has been in New York for several years. Mr. Pasmanik, who was born in Lvov, studied at the Literary Institute of Soviet Writers in Moscow as a young man.

One of his fellow students there was the Soviet non-Jewish poet, Yevgeny Yevtushenko, to whom Pasmanik has dedicated one of his poems.

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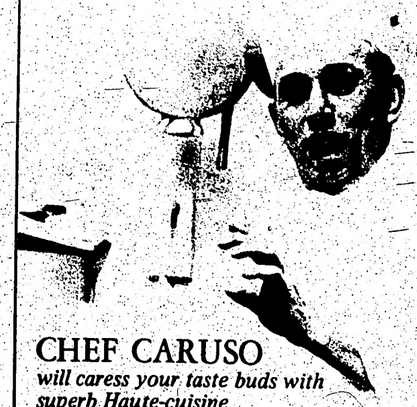
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